

WORLD CALL



CHILDREN'S DAY NUMBER

JUNE 1934

Price 15 Cents

Telegrams From the World to You

Argentina

ND 24 CABLE - BAIRE 855P APR 14 1934
NLT GO - (PMS) INDIANAPOLIS IND -
MAY CHILDREN OF THE HOMELAND GENEROUSLY CONTRIBUTE ON JUNE THIRD
TOWARD MAKING THE LIVING CHRIST BETTER KNOWN TO CHILDREN OF ARGENTINA.

Philippines

ND 26 4 EXTRA VIA MACKAY RADIO. MANILA 244P APR 24 1934
NLT GO - INDIANAPOLIS IND
FILIPINO CHURCHES PUSHING BRAVELY FORWARD. ALL ARE PRAYING THAT
CHILDREN'S DAY OFFERING WILL MAKE GREATER EVANGELISTIC PROGRAM POSSIBLE

India

ND2 VIA RCA - CD JUBBULPORE 27
NLT WORLD CALL GO - INDIANAPOLIS (IND)-
INDIA CALLING. MAY CHILDREN'S DAY TURN THE TIDE AND SAVE YOUR INDIA
WORK. NATIONALS AND MISSIONARIES ARE PRAYING FOR GENEROUS RESPONSE -

Puerto Rico

Ciales, Puerto Rico, April 12, 1934. (via air mail)
S. O. S. Co-workers Puerto Rico! Help conserve efforts of past years
and lay hold of opportunity for advancement by Great Children's Day
Offering.

Africa

ND1 VIA RCA CD COQUILHATVILLE 24 18
NLT GO INDIANAPOLIS IND
CONGO PLEADING FOR AID DURING EXTREME CRISIS. FURTHER GRAVE
RETRENCHMENTS SEEM INEVITABLE. PRAYING THAT CHILDREN'S DAY OFFERING
TURNS TREND UPWARD. 830 A APR 20.

Japan

ND1 RCA - F TOKIO 25 APR 21
NLT GO - INDPLS -
YOUR FELLOW WORKERS IN JAPAN APPEAL FOR GENEROUS CHILDREN'S DAY OFFERING.
LET US HELP ALL OUR CHURCHES AND SCHOOLS TO ATTAIN SELF-SUPPORT

Paraguay

ND 14 RADIO-ASUNCION 2130 MAY 4 1934 LC GO-INDIANAPOLIS-
AFTER TWO YEARS WAR PARAGUAY NEEDS HER FRIENDS MORE THAN EVER.

China

YPH1 VIA RCA - F NANKINGDT 25 / 24 APR 24
NLT GO - INDIANAPOLIS IND -
CHINA ANNUAL CONVENTION GREETES AMERICAN BRETHREN. LAUNCHING FIFTIETH
ANNIVERSARY FORWARD MOVEMENT. COVET PRAYERS SUPPORT AMERICAN
CHURCHES. HOPE GENEROUS CHILDREN'S DAY OFFERING.

Mexico

ND 21 NL - G SANLUISPOTOSI MEX APR 16 1934
MISS LELA TAYLOR - PMS -
MEXICO PLEADS FOR YOUR LOYAL SUPPORT IN CHILDREN'S DAY OFFERING.
CONDITIONS HERE DEMAND NEW INTENSIVE PROGRAM. FURTHER CURTAILMENT
WOULD BE TRAGIC.

Circulation's Cozy Corner

J. Warren Hastings, minister of the University Christian Church, Seattle, recently wrote his members as follows:

"No brotherhood or church can be missionary without information and the inspiration that knowledge of world conditions from a Christian standpoint give. We are becoming increasingly missions conscious—AND "WORLD CALL" HAS LED IN THIS.

"When Stevenson said he wanted the world to be a little better place because he had lived and worked in it, he spoke our sentiments. He heard the *Call* of the *World*. So have you!

"The best real welcome gift you can give your preacher at this time is to renew that WORLD CALL subscription."

* * *

"I am enclosing check for one dollar and twenty-five cents. Send the back numbers as there will doubtless arise some matter in the missionary program where they will be needed."

If WORLD CALL can present such a comprehensive missionary program month by month that the loss of one number will mean a break in necessary and helpful information—then our purpose is accomplished.

* * *

"I think your magazine has been splendid the past year. Cover designs are especially good."

Thank you, Mrs. Davis!

* * *

"To me the WORLD CALL is the most interesting and helpful magazine that I know of; I should be sorry not to have it."

Thank you, Mrs. Vanover of California.

* * *

"I hope when the year is finished I will have sent in many more subscriptions."

And that's from Mrs. Bert Mann of the East Dallas Christian Church—where they have passed the 200-mark in subscriptions!

* * *

"When you realize that I am crippled and shut in most of the time, you will understand why, at nearly seventy-five years of age, I cannot do things as quickly as I would like."

Mrs. Moore is referring to her solicitation of WORLD CALL subscriptions. One statement describes her ability: she gets them. This magazine has no more enthusiastic friend.

* * *

"I think WORLD CALL is so very helpful, both in giving inspiration and instruction, that if I had the money I would see that every family in our church received it."

We turned to our "Year Book" and with a bit of figuring found that over 363,447 families would be reading WORLD CALL if this subscriber possessed that many dollars!

* * *

"How I wish I could do more to help. Even one name would be that much extension of the influence of this wonderful publication. I will still do my best."

If each WORLD CALL Secretary would send us immediately one new subscription, our circulation would boom indeed. And we believe interest in the church's program would boom four thousand fold as well.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Editorial and Business Office, 222 Downey Avenue
Indianapolis, Indiana

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World Call

VOLUME XVI

JUNE, 1934

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The Threshold

About This and That The Cover

The cover of this Children's Day number is made up of the faces of happy children of many lands. The smile of a child is the universal language which makes the whole world remember eternal kinship. Look at this cover and smile back at these boys and girls.

"What I Owe to Christ"

Due to the great distances involved, the first article for the series by nationals of mission lands on "What I Owe to Christ" did not arrive in time for publication in this issue. The introduction to the series will be a remarkable discussion by that able young Indian, George Hamilton Singh. If the series keeps up the high note sounded in this article, you are in for some of the most significant and interesting reading you have done for some time.

Slippery Dollars

Since the last of January we have had more than twenty-five cases where money has been taken from the envelopes in which subscribers sent in their renewals. We have complained to the proper authorities, but are hereby warning subscribers again that we cannot be responsible for money lost in the mails. Check or money order is much safer.

Next Month—Mrs. Roosevelt

Next month WORLD CALL has the honor to present an article by Mrs. Franklin D. Roosevelt on the subject of World Peace. In characteristically forthright language she gives her opinions concerning such matters as war toys for children and war thoughts for adults. You will read this article with real profit.

July-August World Call

For this year we will follow the policy of last year in combining the July and August issues of WORLD CALL. In this issue Patriotism, Peace, Social Welfare and Church Extension will be features. In the pages provided for organizational programs there will be found material for two months, so that every need along that line may be met.

In This Issue Cooperation

A clear and candid word concerning the attitude of our missionary enterprise toward cooperation with other Christians is spoken by the head of the Foreign Department of the U. C. M. S. It is worth reading not only because of its intrinsic interest but because it outlines the policy of the years back and the years ahead.

Kagawa

America, once the land to which missionaries came, is now the country which sends missionaries by thousands to other lands. Is it not conceivable that in the days ahead Japan may also become a "sending" country, whose devoted Christian leaders will carry the good news to still other peoples? In this issue we carry the account of how the intrepid Kagawa goes as an ambassador of Christ to the Philippine Islands.

Mexico

Two short articles on Mexico, the land where yesterday and tomorrow meet, acquaint us with different aspects of our fascinating neighbor's life. The first describes the mighty and thoroughgoing social revolution which is bringing a "new deal" indeed to the peons. The second outlines the ways in which the churches are trying to conform to the changed situation and to provide Mexico with that indispensable character training which Christian leadership alone can give.

Year's End

The momentous issues which hang upon the successful completion of the missionary year are clearly brought to us by the president of the U. C. M. S. His words are reinforced by direct word from the fields, which sense from afar the urgency for work long established of sacrificial burden-bearing in these hours.

In other articles Africa speaks, the church faces its responsibility to the children of the world, and we consider other great movements and meanings of the Kingdom of God.

Concerning Ourselves Wanted—Life-savers

A few weeks ago we emitted a loud crow when for two successive months we were able to report a cash balance. But alas! We should have kept our editorial mouths shut. Friends who had been working hard sat back for a moment to take a deep breath and splash! Into the red ink we fell again! Won't you fish us out? The right bait to use is subscriptions.

Here We Stand

Confusion regarding our new subscription rates seems to be responsible. For the benefit of whom-ever it may benefit we hereby list them again.

2 years	\$2.00
1 year single	1.25
1 year in groups of 5	
or more	1.00

WORLD CALL Secretaries are delighted to send in subscriptions.

Self-Support

We have just discovered another monthly religious magazine which stands on a par with WORLD CALL as a self-supporting missionary journal. It is *Women and Missions*, the organ of the women's board of the Methodist Episcopal Church. Like WORLD CALL, it pays all its own expenses of publication, including salaries, share in the upkeep of office, printing, etc., and last year closed the year with a surplus of several hundred dollars. We are encouraged to learn this good news concerning our contemporary, and are resolved that we also shall continue to stand on our own feet. We know that our thousands of loyal friends like us better for the fact that no missionary funds are required for the support of this magazine.

Dead Line May 31

If WORLD CALL Secretaries will act promptly they may still take advantage of our offer to give a book free for five new subscriptions to WORLD CALL at \$1.00 each. Look on the inside back cover for the names of the books which may be secured in this way. They would be a welcome addition to anybody's library. The offer closes May 31.

WORLD CALL

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VOLUME XVI

JUNE, 1934

NUMBER 6

Lift as You Are Lifted

THE nearest thing to the casualty lists of war days we have heard recently was a report of the foreign department of the U. C. M. S. on the health of missionaries. Operations, breakdowns and protracted illnesses to a staggering number brought unforgettably home the human cost of overwork and underpay. This and the ruin being wrought in the native churches by depleted budgets and rising rates of exchange is what is back of the note of urgency which breaks through both articles and advertisements as we approach the end of the missionary year on June 30. At home and abroad devoted workers and historic enterprises are going through the deepest valley of the depression. A church being borne upward on the tides of recovery can do no less than to lift as we are being lifted.

Knowledge Stripped to Fighting Weight

WE BELIEVE in a Christlike world. We do not go to the nations called non-Christian because they are the worst in the world and they alone are in need; we go because they are a part of the world and share with us in the same human needs—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christlikeness.”—1928 Jerusalem Conference Report.

For a decade or more this enlarged conception of the missionary motive has been working a quiet revolution in the world outreach of the church. Lately we have read a book in which a dozen leaders of Christian thought frankly address themselves to the task of formulating a philosophy of missions based on this conception. Believing that the *Laymen's Report* did less than justice to the necessity of making the emergent world society Christlike, but that the critics of the Laymen had missed the point entirely, these pioneers in the realm of ideas courageously set out to rethink the whole missionary movement. In *The Christian Message for the World Today*,* they lay the spiritual foundations of the growing world community upon the principles of Jesus Christ. Since they think in terms of areas of life instead of ranges of geography, they

will no doubt be criticized by those who still believe that missions consists of charity instead of brotherhood, of pity instead of justice, of giving instead of sharing. But the rest of us will be grateful for a book which collapses the discussions of a decade into a small, cogent volume, and which reduces the essential facts for the building of a Christian world down to fighting weight.

The Religious Press

THE religious press today bears a unique and far-reaching responsibility. It is one of the major enterprises of the Christian Church and should be given greater emphasis than it now has. By and large the religious press is the only national press free from the commercial spirit which reaches the great body of active citizens with sufficient frequency to serve as an inspiring and motivating force in dealing with pressing current social and economic problems.

“These problems cannot be put off. They cannot be solved in ignorance and indifference. Paganism under any name offers no solutions. The Christian press, moving like a mighty flame throughout the homes of the land, has the opportunity to help lay the foundations of a new order. Failing in that the alternative is to be carried down as the lights of civilization go out and the twilight of greed and paganism envelops mankind. Shall the world be guided by teaching or by force? By the pen or the machine gun?”

So says Joy Elmer Morgan, editor of the *Journal of the National Education Association*.

Students Strike Against War

CARRYING banners inscribed “Schools, not battleships,” “Abolish the R. O. T. C.” and “Refuse to Cooperate in War” thousands of college students recently participated in a country-wide strike against armed conflict. In New York more than 15,000 strikers marched and in Los Angeles 2,000 University of California students held a mass meeting in protest against the growing menace of international strife. In Vassar, leading women's college, President MacCracken, members of the faculty and board of trustees headed the parade. Harvard University students organized deputation teams which visited near-by communities in the interest of peace.

*For price and publisher, see page 33.

Our Brain Trust Meets

A SIGNIFICANT meeting was held in Indianapolis during April when the curriculum committee of the U. C. M. S. met in a four-day session to plan the educational materials for the brotherhood. Since the Christian Board of Publication and the Board of Temperance and Social Welfare have a cooperative relationship, the meeting contained an inclusive representation of the editorial and creative functions of the brotherhood. The officers of this large group are W. C. Bower, honorary chairman; Roy G. Ross, executive vice-chairman; Mrs. Ora L. Shepherd, second vice-chairman; Miss Grace McGavran, third vice-chairman; T. T. Swearingen, secretary, and Miss Evelyn Honeywell, recorder. W. C. Bower, Miss Ina C. Brown and P. R. Heyward brought stirring messages of new frontiers in education. Although a layman would no doubt have been somewhat out of his depth in the sometimes highly technical discussions, observation of this talented and consecrated group would have created a new confidence in the ability and insight with which the study materials for all groups in the local church are prepared.

"A Fool's Paradise"

INSANITY caused by the use of alcohol is on the increase in New York State, according to a recent report of the State Department of Mental Hygiene. Before prohibition about 10 per cent of the mentally afflicted cases which came under the care of the state were caused by alcohol. During prohibition this percentage sank to as low as 2 per cent. It is now above 7 and rising. King Alcohol's ability to fill hospitals for the insane was one of the numerous important facts about that gentleman which the wet press forgot when they were fighting for repeal.

Forgetting all these things they tearfully pled with America to banish the bootlegger by repeal. But they have failed even in this. Joseph H. Choate, Jr., director of the Federal Alcohol Control Administration, said on April 28: "As concerns liquor, the United States is living in a fool's paradise. We know that prohibition's Frankenstein monster, the bootleg trade, is still with us, but we refuse to see its size and power, or to recognize what it has done to us. Particularly are we blind to the enormous growth of the main body of the monster, illicit distilling, compared to which smuggling and industrial alcohol diversion have been mere trifling excrescences on its gigantic frame."

"Unified Promotion"

WITH something like a dozen national and state agencies separately coming to our churches for support it seemed wise to recent International Conventions to take steps to simplify the situation. It was generally agreed that this move was in the interest of both the churches and the causes represented by the

agencies. So the Commission on Budgets and Promotional Relationships (why not call it CBPR?) was asked to hammer out a plan. It delegated the details to a "Committee of Nine."

At a recent called meeting in Indianapolis four or five dozen secretaries, laymen, ministers and college presidents discussed the "blueprint" which had been prepared by the Committee of Nine and revised by the CBPR. Careful point-by-point group analysis left the document intact in its main outlines, though numerous minor suggestions were made. After these suggestions are incorporated in a redraft, the plan will go to the various boards for approval.

The foundation of this tentative plan is the establishment of a promotional clearing house through which all approaches to the churches will go. The plan will function through a cooperative council composed of representatives of missions, education, benevolence, pensions and state work. A board of review composed of representatives of the causes together with ten pastors, ten laywomen and ten laymen, will annually review what this council has done and pass on the plans for the next year. Through this method it is hoped to effectuate a democratic but efficient program of promotion which will more adequately represent the great cooperative enterprises of the brotherhood and at the same time protect the churches from competitive appeals.

Religion Makes the Front Page

CHARLES DICKENS' *Life of Our Lord* was recently serialized by American newspapers having a total circulation of 12,000,000. Instant increases in circulation occurred, ranging from 5 to 20 per cent. One paper reported an increase of 45,000 readers. Who says that religion is not news? Newspapers have too often forgotten that the greatest news of history is the gospel—good news! Those who do remember relegate it to the past. But it is still news—the most fascinating, human-interest theme in the whole range of human knowledge or experience.

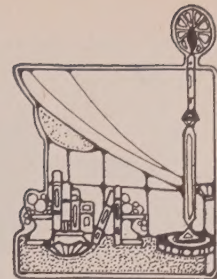
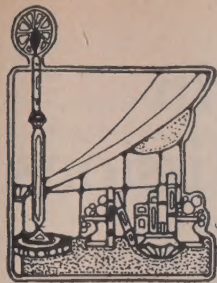
How Long Will They Wait?

SINCE 1928 about 8,000,000 youth have emerged from the schoolrooms of the nation. For five years now some of them have been waiting for work. Each year their number grows. This spring approximately 750,000 graduates of college and high school will swell this mighty army. A nation harassed by debt and unemployment, by far-reaching social and economic changes, has little time to give them. But life is moving on, and this mighty army of young life, prevented from normal entrance into a world of work and home-building, is learning what lessons it can. One of these lessons is that the youth of all lands faces the same problem when it comes to take its place in an overcrowded world.

Book Chat

A New Approach to Missions

By C. E. LEMMON



IT HAS taken considerable emotional elasticity to follow the changing moods of the modern missionary movement during the past third of a century. My own original feeling about foreign missions was a response to the terrible shock our little country community experienced when one of our own young women missionaries was killed during the Boxer uprising in China. To my boyish mind missionaries were martyrs, akin to Nero's victims and to the persecuted apostles of New Testament days. The missionary cause was touched with martyrdom.

By the time I was in college the great crusade to "evangelize the world in this generation" was getting under way. John R. Mott and Robert E. Speer were the prophets of this movement. This crusade was voiced for the Disciples by A. McLean and F. M. Rains. Those were great days, the crusade was truly dramatic, and furnished an emotional release for our western churches.

Something happened to upset this mood. Perhaps it was a whole chain of happenings. The cultures of the world were flowing together, educated nationals from western universities were showing up on missions fields, the World War was destroying the illusion of western ethical superiority, and nationalistic feeling was penetrating the far corners of the globe. The spirit of the crusade was oozing out. Native sentiment turned against the missionary enterprise, the demand was for an indigenous church, restrictions were placed about mission schools, and the nationals turned upon the missionary with the suggestion that it might be well for the physician to heal himself.

The hour and the man met once again and a spokesman arose to voice this new mood of native self-assertion. His name was E. Stanley Jones. His strategy was very simple. He sloughed off the impediments of western civilization, the western church, western theology, and tried at least to present "Jesus only." The novelty was in its simplicity. He stated the case in a few short chapters of ringing sentences titled with singular charm *The Christ of the Indian Road*. It was a thrilling little book, combining as it did the simplicity of a primer with the passion of a prophet. It seemed to furnish an adequate apology for the new world situation. Missionaries everywhere took up the Jones thesis, discriminating between the Christian church and Christ, endeavoring to present Christ and nothing else.

About the time that Stanley Jones had this new strategy nicely focused a real blow fell, coming not from native churches or aroused nationals but from the friends at home. The "Laymen's Report" was published. *Re-thinking Missions* became our most studied missionary text. Here was a critical estimate of the whole missionary program, not by those being evangelized, but by home forces, mostly laymen, all men and women of undisputed friendliness and ability. They pointed out the weakness implicit in our forces—weakness of personnel, of method, of equipment, of approach, of theology, of administration at home and abroad. It was a definite, concrete, comprehensive and sympathetic statement that could hardly be ignored. The older missionary leaders could scarcely have been expected to accept the document. Robert E. Speer has not concealed his opposition. Stanley Jones has seemed dubious about it and accepted it with reservations. Nevertheless *Re-thinking Missions* did not kill missionary interest for public meetings have been larger than ever before.

NOW comes a fresh approach by Professor Archibald G. Baker recently published under the title *Christian Missions and a New World Culture*. This writer does not discuss churches or creeds, texts or theologies, organizations or methods, missionaries or boards. For these he has only a passing reference. He is a social scientist. He approaches the larger social problem as a trained sociologist and the individual as a psychologist. He points out the tendency of culture in the modern world to unify. He examines the penetration of western culture into eastern life and the part that religion has played; he analyzes the forces at work in a junction point of two cultures; he elaborates what he calls the disintegration of cultures and in turn the re-integration of a culture about some new center. He makes the rather chilling suggestion of "Jesus Christ as a center of reference."

There isn't much glow or so-called missionary passion in this book. It aims to put "scientific method" into the study of world missions. Note this term well for in it is both virtue and danger. A method is no substitute for reverence or enthusiasm or consecration or unselfish devotion to a faith. It is simply a plan of approach. This book needs to be stripped down to that level. It is a scientific book to guide the intelligence rather than stir the feelings.



One of the seven buildings of Ginling College, China

OUR early missionaries had scarcely arrived on their fields when they came to the full realization that they must choose between a devastating competition and a constructive cooperation with other Christian forces. They chose the latter.

Professor Frank Eugene Meigs started a boys' school in an old Buddhist Temple in Nanking, China, in 1889. His school soon developed into Nanking Christian College. Other societies also organized schools. Mr. Meigs at once saw that it was neither possible nor desirable for each society to attempt to develop a school of higher learning. He began to urge serious consideration of a union enterprise. In 1906 his school united with the Presbyterian boys' school and became Union Christian College of which he was the president. Four years later the Methodist University joined the union which was then named Nanking Christian University, and Mr. Meigs's dreams were realized. He was regarded by all as the prophet and organizer of the union enterprise. Nanking Theological Seminary was partly, perhaps largely, the result of the activities of others of our missionaries who realized that a theological school of higher type was beyond the reach of any one mission working alone.

If, in the early days of missionary effort, there were many things no one mission could do alone and many more which would have been done far less effectively if attempted competitively, how much more true it is in this day when so many organizations are in the field. Ninety-seven missionary societies in the United States and ten in Canada hold membership in the Foreign Missions Conference of North America and seventeen other societies contribute to the organization but

Cooperation in Foreign Missions

By CYRUS McNEELY YOCUM*

are not constitutional members. What confusion would result if there were no cooperation!

Moreover, the increasing strength and determined activity of the forces which oppose the progress of Christianity can only be effectively met by a united effort on the part of the whole Christian church. Especially is this true now when receipts and staffs are small. There can be no excuse for any wasteful overlapping or costly competition.

Doubtless many will be surprised to know how much cooperative work is being carried on in foreign lands and how comparatively small is the overlapping of territory or duplication of forces. Emory Ross, secretary of the Congo Protestant Council, is authority for the statement that the nearest approach to overlapping in the Belgian Congo is in the city of Leopoldville where the British Baptists and the American Baptists work about five miles apart in extreme sections of the same city. The writer has visited seven of our foreign fields. He can recall no location where one of our churches stands within sight of another Christian church except in Jamaica. Of course, in cities such as Tokyo, Nanking, Manila, Buenos Aires and elsewhere, several boards are at work, but in all of them active cooperation is carried on. Before the reductions of recent years, the United Christian Missionary Society was cooperating in thirty-eight union or cooperative enterprises such as



Basket-ball team, Colegio Americano, Argentina

*Secretary, Foreign Missions Department, U. C. M. S.

educational or medical institutions, printing presses, conferences or councils. In more recent years, while the number of institutions has slightly diminished, the number of conferences and councils has increased.

In what ways do we cooperate with other boards? Much is being said these days about cooperative planning. Industry is quite willing to try cooperation since competition has resulted in failure. The foreign missionary enterprise has been engaged in cooperative planning for a number of years. The Foreign Missions Conference of North America is an organization composed of representatives of foreign missionary societies with headquarters in North America. Its organization in 1893 marked a long step in

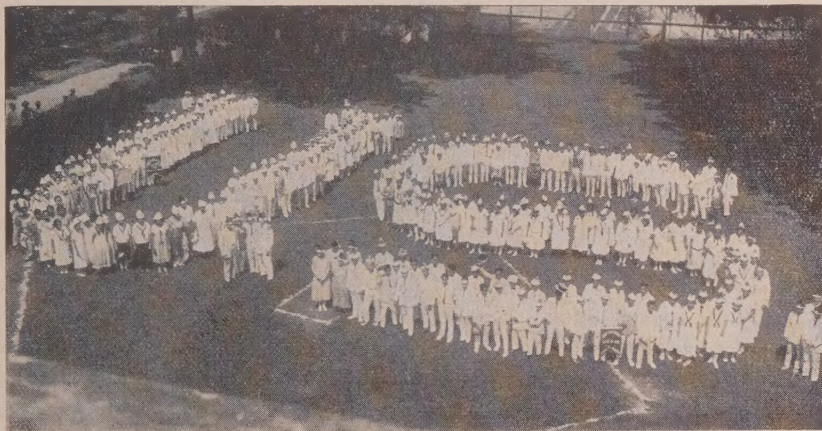
advance in cooperative thinking. The work carried on by it includes items which can be done thoroughly only through cooperation. Examples are the mission's relationship with government, production of literature of a general religious nature, the study of ways and means of interesting missionary candidates and of preparing them for their work, the promotion of Christian contacts with foreign students in American educational institutions, the joint presentation of the missionary enterprise to the home constituency, and the maintenance of the best missionary library of its kind on the North American continent. It is a constituent member of the International Missionary Council which carries on in an international way as does the North American organization in our own country and Canada.

On the mission fields or in the sending countries outside of America there are at least twenty-four national Christian councils such as the Congo Protestant Council and the National Christian Council of the Philippines. These foster the cooperative spirit, carry on cooperative planning and engage in union mission work on their respective fields. To this program of cooperative thinking and planning the Disciples of Christ are making worthy contributions in time, gifts and personnel. S. G. Inman is the secretary of the Committee on Cooperation in Latin America and has held this position from its beginning. Emory Ross is the secretary of the Congo Protestant Council. E. K. Higdon holds the same position in the National Christian Council of the Philippines. Robert M. Hopkins

leads the World's Sunday School Association, which organization projects its service into many foreign fields. W. H. Fonger is secretary of the American Bible Society's branch in the Philippines. The Bible Society serves all boards. The work it does would be utterly impossible if attempted by individual societies.

In a meeting of the Foreign Missions Conference held in January, 1934, it was voted that so far as possible field visitation by mission secretaries be made

simultaneously so that joint planning may be facilitated. The first such visit was made in March of this year. Representatives of all boards interested in work in Mexico met in Mexico City, the story of the conference appearing on another page in this number of



Union Schools, Manila, P. I.

WORLD CALL. A study is now being made in Congo as to the possibility of uniting in a joint treasury and mission press and a Congo-wide scheme of higher education. In the Philippines also conferences are being held to consider the possibility of conducting the missionary enterprise there as a unified project, involving in some cases the consolidation of resources of personnel and money.

In the field of Christian education it would be impossible to describe all the cooperative institutions in which we have part. Nanking Christian University is the largest with a student enrollment of more than a thousand. Ginling College for Women in Nanking with a student body of three hundred, the Women's Christian College of Japan located in Tokyo and Colegio Ward in Buenos Aires, located on a new and attractive campus and known and honored throughout Latin America, are also union educational enterprises in which we are engaged. Theological seminaries in China, Japan, Manila, India, Mexico, Puerto Rico and South America are also numbered among our union institutions.

But it would be quite impossible to make such a statement as this comprehensive. It is intended only to suggest some of the ways wherein we cooperate on our foreign fields. We believe in the principle and are committed to the practice because only by cooperation can we marshal the forces needed, develop larger and truer statesmanship in locating the workers and conducting the work, increase the resources and wisely administer them and give force to our message of love and service.



Kagawa meets student autograph hunters

Kagawa Visits the Philippines

By E. K. HIGDON*

As the Christian enterprise grows, an increasing number of leaders from mission lands will themselves become missionaries to other countries. Here is a story of the recent visit by Toyohiko Kagawa, Japanese Christian leader, to the Philippine Islands. It is prophetic of a new day in Kingdom building.

“Did you sleep well last night, Dr. Kagawa?” It was 6 o’clock on the fifth morning of the great Japanese Christian’s visit to the Philippine Islands. We were driving to the airport outside Manila.

“No!!!” Kagawa’s English negatives always seem to explode.

“What was the matter?”

“I caught cold. I kept coughing all night,” he explained. “I could not sleep.”

“That’s too bad. We’re working you hard and I hope you can get your rest.” I had charge of his exceedingly heavy schedule. He had come at the invitation of the National Christian Council. I felt personally responsible for him.

“Oh, that’s all right! I feel fine,” he assured me cheerfully. “As I said last night, my body constantly surprises me. It is marvelous the way it keeps going. I cannot understand it.”

The night before, speaking in intimate fashion to a small group of us, he had said that he suffered the physical handicaps of tuberculosis, an infected kidney and poor eyesight. He had told us something of the terrific schedule that he follows regularly in Japan. Then he had said, smiling all over his winsome face, “My body is wonderful. I am surprised the way it keeps going.”

Many of us knew about the lungs and the bad kidney. We knew that trachoma had robbed him of the sight of one eye and had almost blinded him in the other. We had seen him read his large-type Bible through the glass that dangles at the end of a black ribbon attached to

his vest. But we hadn’t known how cheerfully and objectively he thought of all these physical disabilities. He talks about his body much as I would talk about my automobile. It is as though he said, “This old machine has gone more than a hundred thousand miles and I am amazed that it doesn’t fall to pieces. But it just keeps on going. God is wonderfully good to me to take care of this machine so well.”

Look at his schedule during the three weeks that he was in the Philippines and see if it seems to be the line-up for an invalid. One of his secretaries assured me that he habitually works harder at home than he did while he was here. He reached Manila at 7 o’clock on the morning of February ninth and left at 3 o’clock on the afternoon of the twenty-eighth. During those nineteen days he spoke seventy times, spent twenty-five hours in committee meetings and conferences and traveled from Baguio, 165 miles north of Manila, to Cebu, two full days by boat south of the metropolis. He made three air trips, flying a total of five hours. He spent twelve hours in travel by auto.

He got very little sleep. Often it was past midnight before he went to bed. Sometimes he would be up again at 2:30, praying and meditating. He says the secret of his physical endurance lies in his ability utterly to relax for purposes of meditation. I saw him doing this as he sat on platforms during opening exercises. I saw him practicing it when he was a guest

in our home. He told a group of students who asked him what the minister’s daily schedule should be that relaxation and meditation count for more than sleep. He leans back in his chair; closes his eyes; holds his hands before him, tips of fingers together in an upright position as though in prayer, and thus, utterly relaxed, he communes with God.

He wrote his daily schedule on the blackboard



The great Japanese speaks in Manila. One of our pastors, Leon M. Baña, stands at the left of the picture

*Former U. C. M. C. missionary, now secretary of the National Christian Council and leader in Christian cooperation.

and commented on it for the benefit of those inquiring students. Here it is as he wrote it on the blackboard:

A.M.

- 2:00 to 3:00—Meditation and prayer.
 3:00 to 5:30—Sleep.
 5:30—Preaching at the church.
 6:30—Breakfast.
 7:00 to 12:00—Writing, books and tracts.

P.M.

- 12:30—Lunch.
 1:00 to 4:30—Helping with cooperatives.
 4:30—Preaching.
 5:30—Supper.
 7:00—Street preaching.
 11:00—Wife reads to him.
 11:30—To bed.

He frequently preaches six or eight times a day. Here large audiences greeted him. The Filipinos liked him immensely and he at once fell in love with them. I have been told that many people in the United States had difficulty in understanding his English. That probably came from the fact that they were not accustomed to our mother tongue in its oriental construction and pronunciation. Nearly everyone here after Kagawa's first few minutes in an address understood him well. They had never before heard a man who said such simple, searching, sensible things about Jesus Christ and his religion.

It early became evident that the heart of his message is redeeming love. In the midst of an address to six hundred students at the college of agriculture, an hour's talk in which he explained seven different types of cooperatives, Kagawa suddenly paused and said, "The foundation of all this must be Christian character. If men are selfish, if they do not have redeeming love, none of these cooperatives can succeed." Then he proceeded in a dispassionate professor-like manner to expound other cooperatives that he had not yet discussed. In a convocation address at the University of the Philippines where more than a thousand students listened spellbound to his presentation of "The Harmony of Science and Religion," he once more made clear that at the heart of the Christian faith lies this love that redeems the lost.

In a sermon entitled, "Meditations on the Cross," he said, "Redeeming love is not the same as instinctive and parental love. A mother may love her child even though she be only half awake. Our custom of interpreting the love of Christ in a parental or filial sense has led us astray. Redeeming love calls for greater mental alertness and deeper sacrifice. It involves complete consciousness of God. Jesus lived God. I do not say he lived *as* God or he lived *with* God. I repeat he lived God. Men possess the Holy Spirit when they become fully God-conscious."

When he talked to the seminary students about preparation for rural work, he said that from the human side religion means four things: first, observation of the destiny of the human race in relation to God; second, creation of new values through contact with God; third, preservation of these values through living daily with God; and fourth, the redemption of lost values



In this picture of Kagawa at Baguio are four nationalities, Japanese, Chinese, Filipino and American, and the airplane mentioned in the story

through the love of God. Of these four elements, creation, preservation and redemption need the most emphasis. Kagawa used symbols taken from the New Testament for each of these points. Light means creation. Salt stands for preservation. Blood symbolizes redemption.

Kagawa does not hesitate to use the phrases and expressions of a conservative theology. He spoke with enthusiasm about the "blood of Christ." However, he was not content to leave that trite statement standing utterly alone.

"We can get along without our ears or our eyes," he said, "but we die without blood. Many of our organs are on the surface, blood is at the center of our being. When a part of the body is injured, blood rushes to heal it. New tissue is grown and the wound disappears because the blood cells are sacrificed. Lost values are redeemed only through sacrifice. This is what the blood of Jesus means. It stands for redeeming love through sacrificial service."

Kagawa does not like the theology of Karl Barth because he says it rules out pietism and gives no place for the work of the Holy Spirit. On the other hand in spite of his marvelous social passion, he is in accord with the new Oxford movement. He sympathizes with it because the men and women who promote it give a great deal of attention to prayer and meditation. He feels keenly that this group must introduce the social note and learn more fully what is involved in the Chris-

(Continued on page 19.)

The great
CathedralMexico
City

Mexico, Land of Yesterday and Tomorrow

By ROY G. ROSS*

MEXICO is in revolution. For centuries our southern neighbor was enslaved by a church hierarchy and a landed gentry who teamed together to oppress the people. Now Mexico has broken her chains and is on her way upward. The whole story may be told in pictures, some of which tell the story of yesterday and others of that tomorrow toward which Mexico moves.

The writer recently visited several rural towns in Mexico. These villages are much alike. Almost without exception the houses are built of adobe. The one room is without light except from the open doorway. The streets are mere paths between the houses except where a traveled highway leads through the town. Then there may be a road comparable in width to a street in our own rural towns. Cars often cannot travel over many of the highways, for cars are so few that roads are not built to accommodate them.

Houses are built in adobe rows. Along the walled streets each doorway represents a family. At the center of the town is the village common, a bare open square where burros, pigs, chickens, and people mingle.

Burros are the almost universal mode of transportation. A two-wheeled cart pulled by oxen or donkeys is a luxury. The Mexican people are ingenious in thinking up work for these burros. It is a common sight to see an animal staggering along under a huge load of lumber, or a cord of wood, or massive boxes of

groceries, or a swelling mountain of hay, or two dozen pots or jars, or other burdens equally difficult to manage.

The rural Mexican home is usually of one room with a dirt floor. Kitchen, living room and bedrooms are all in one. The furniture is primitive—the occasional Singer sewing machine is the pride of the village. The average village is without any sanitary facilities whatever and only a benevolent sun protects the people from vicious diseases. The family washing is usually done by the irrigation ditch and clothes are laid out carefully on the dirt to dry. It is nothing less than marvelous how some Mexican women keep themselves and their families clean. An automobile, a radio, a phonograph, a rocking chair in some villages, will bring the whole town together in open-eyed curiosity. In it all a stranger does not sense envy or malice but only friendliness, curiosity and anticipation.

In many villages today, federal schools have been established and these schools are the best buildings in the town. They have permanent roofs and cemented floors. Some even have tables and benches though in others the students still sit on the floor. In two such schools, the writer had the privilege of seeing graduates of our secondary school at Aguascalientes at work. The contrast between these young women of refinement and culture and the communities they served bore significant witness to the contribution of our Protestant schools. Moreover, the sense of mission which they exhibited betokened a better tomorrow for Mexico.

*Secretary, Department of Religious Education, U. C. M. S., who recently visited Mexico as a trustee of the World's Sunday School Association.

Did you ever hear of the town of Chilulu?

This town of today and city of yesterday is so remarkable that it scarcely seems possible that everyone should not have learned of it as one of the world's wonders. Chilulu is a city of churches, most of which date back to the time of the Spanish conquest under the leadership of Cortez. In the small town of today there are numerous churches any one of which would be a monument of historical interest if found in our own land. But one is startled to see from place to place in the open country for a mile in any direction from the present town numerous other cathedrals and churches equally massive and permanent and beautiful. These churches stand within a city block of each other each marking a ward in the ancient city of 300,000 people. Today these people are gone as a result of the rise of the more recent city of Pueblo. It is said that there is one church in Chilulu for each day of the year. All were built in the early days of the Spanish conquest when Cortez replaced the Indian religion and culture with Catholicism and compelled the Indians as slaves to erect these beautiful monuments while living in their poverty.

Chilulu is a parable of the place of the church edifice throughout Mexico. In city, village or country, the Catholic church building is the historic landmark and bears witness to the complete dominance of the Roman church throughout the centuries. It serves as a reminder of her indifference to poverty, illiteracy and immorality and her record of bleeding the people in order to increase her own physical possessions. At one time the Catholic church held three-fourths of the agrarian wealth of the nation. She was banker, merchant and landlord as well as religious mentor of the people. Let those then who believe that the Catholic church is interested in education and culture ponder this record of four centuries of almost completely unhampered opportunity.

The City of Mexico and the federal district contain most of the symbols of the rapidly arriving new day. The City of Mexico represents a vast contrast to rural conditions. At least ten per cent of the nation have always lived in prosperity, and Mexico City has far more than its proportion of this privileged group. Moreover because it is the nation's capital, it has benefited more than any other city by the progressive policy of

the revolutionary party. Behind drab walls of adobe therefore are often found beautiful patios and homes made lovely by vines and trees and flower gardens. But squalor and poverty even here is the rule rather than the exception and walls everywhere bear witness to the lack of a well-ordered society and the need of physical protection from thieves and marauders.

In the City of Mexico rapid changes are in evidence everywhere. The completion of the national palace, the erection of a great monument to the revolution, the widening of streets, the building of beautiful apartments and homes, the opening of parks and playgrounds, the development of elaborate hospitalization facilities all bear witness to the Mexico that is about to be. Good roads lead in all directions.

The spirit of enterprise and intelligent planning is in the air and its contagion is being felt throughout the nation. Naturally, however, it will take years for any program to transform a nation.

In the federal district, no symbol of present government trends is more significant than the building of the ministry of education. This is the center of education and propaganda for the nation. The building is relatively new and in itself is a work of architectural beauty. It opens onto a large court surrounded with great balconies three stories in height. The middle of this patio is planned as an open-air theater capable of seating thousands of people.

But the most significant feature of this building is the paintings of Diago Riviera which completely cover the court walls on all three balconies. These paintings depict the history of Mexico and especially of the revolution. From the viewpoint of older schools of art, they violate all rules of perfection, for they are obviously propaganda for the revolution, but for one who grasps only the more obvious message they were

meant to portray, they are tremendously inspiring. They witness the sacredness of human personality, the brotherhood of man, the triumph of justice, and the inherent desire of the masses for a more abundant life.

Elsewhere in this issue Miss Lela Taylor will give a fourth picture. It deals with the religious life of Mexico. This also is an expanding picture, opening on new vistas ahead for one of the most fascinating countries of the modern world.



Here is where yesterday waits for tomorrow

Pioneering on the Congo

By H. GRAY RUSSELL*

GO FIND Livingstone," said a famous publisher to Henry M. Stanley. And in 1871 Stanley started his trek into Central Africa. He found the stalwart missionary, not forcibly held by hostile tribes, as some had thought, but simply too busy with his work to report to the world.

Stanley's own report was of such interest that two leading newspapers sent him again to the great strange continent of Africa. On his second trip, he found a unique reception at Wangata. Here he was welcomed as the fulfillment of a prophecy, for the coming of the white man had long been foretold.

Just such a thing happened at Bolenge, the Disciples' first mission station in Africa. The early workers were welcomed in a way that inspired confidence and foreshadowed the success which was to come. They did not have to prepare the people for their coming. This had already been done by the old prophet long before they set foot upon the beach at Bolenge.

The beginning of our work at Bolenge was necessarily slow. The language had to be learned and foundations laid. However, those early workers were soon able to gather a small group of interested people about them. The first baptismal service was made up of a small group of earnest seekers after God, some of whom are still active in the church. From this small beginning the church has grown to its present proportions, and from this handful of early Christians were chosen the first evangelists and heralds of the new day in Congo.

The early evangelists were sent into the field with

*Missionary returning to Africa.

a very inadequate conception of the message of Christ. They had a deep conviction that Jesus had done something for them and an enthusiasm for the passing of this conviction on to others. They told the same story again and again until their people questioned if there were not something more to the message. Thus began the demand for more training for the workers which naturally raised the question of a literature for them. The natives had noted with fear the fact that a white man was able to make marks on a piece of paper which brought results and action from the one who might receive it. Later, when they began to realize that these messages could be inscribed by anyone, a new world was opened up to them. Thus we began schools and launched these Congo workers upon a new venture. The simple stories printed on the press at Bolenge opened up marvelous possibilities and a new challenge to learn to read.

The first efforts at producing a written literature were necessarily limited by the lack of knowledge of the language and by the lack of mechanical equipment. From this small beginning the work has increased until last year several million pages were printed for the natives in their own language. An efficient force of typesetters and printers has been developed which is able to do splendid work with a minimum amount of missionary supervision.

Second graduating class of Congo Christian Institute



There is no more interesting story in the annals of mission work than the development of our Congo Mission. The assumption from the beginning of this work was that intelligent Christians make better Christians. For that reason our educational work has kept pace

with the evangelistic. We have felt that the Congo church must not only be a Bible reading church, but a church able to read the Bible intelligently. Hence we have tried to place in the hands of our people the Bible and also a literature which will enable them to understand its use. We have organized schools all over our field for the teaching of the people.

Once I had occasion to make a twenty-four day itineration into the interior, south of Mondombe. As we came into the environs of Yosenge, one of our thriving outposts, the children of the village met and escorted us to the evangelist's home.

AS WE arrived Saturday afternoon we had opportunity to observe the week-end activities. The afternoon was spent in talking over the difficulties of the church life with Ntange Timothy, the evangelist. That evening the Bible school teachers were called into Ntange's home where they were taught the Bible lesson for the next morning. Sunday morning we were awakened by drums before daylight, calling the people to early sunrise prayer service. Quite a number gathered for a quiet church service, with no talking or singing, only prayer.

About eight o'clock the drums again called us to worship. This time we gathered for Bible school. The worship service followed and with the exception of the sermon, the entire service was conducted by the indigenous Christians.

At the close of the communion service a group of leaders was requested to remain for further instructions. An even dozen gathered and they were told by their pastor that they were to go forth in the afternoon two by two, as was their custom, and repeat the service in six near-by villages. We had another service that evening. In Yosenge the church is the very center of community life.

Besides such week-end activities, our Congo churches carry on a week-end program which includes school five days of the week. A two-hour school is held in the forenoon when the rudiments of learning are imparted to those desirous of increasing their education. Special classes are held during the afternoons. These may be classes for those interested in baptism and membership in the church. There are also night meetings which take the form of visits to the homes and quiet talks around the evening fire. Wednesday evening there is the prayer service, and on Friday evening the Christian Endeavorers meet for fellowship. Not only do the Christians take advantage of these privileges but the non-Christians attend school and enter into these activities which eventually bring them into full fellowship with the church.

We soon came to realize in our work that we were not able to do the job by our own missionary efforts. We were also convinced that the personnel

would not be forthcoming from the home base in sufficient numbers to care for the growing work. Our efforts must be concentrated in the training of an indigenous leadership that will be able to carry on the work over a territory as large as Wisconsin.

STATION schools were organized for the purpose of seeking out and training future leaders, both evangelists and teachers. These schools draw their students from the back country villages where we have developed the bush schools. The teachers in these bush schools choose their best that they may come into the station schools to complete their training. We soon found that the best training we were able to give at our station schools in connection with our various other activities was not sufficient to develop the leadership we desired. The greater our success in the bush schools and outpost churches the more acute became the problem of supervision and leadership.

Out of this need grew the demand for further training of indigenous leadership. We desired a leadership that would weld our work in the various station centers into a common fellowship. Thus it was that the idea of having a central school where we could send the most promising of our boys took form. It took years of planning, praying and working before the idea was definitely embodied in brick and mortar. At the 1928 Conference a family was appointed to begin the work on the school itself and thus was born the Congo Christian Institute at Bolenge.

WHAT has been the outcome of our missionary activities in terms of visible results? We have been in our field since 1898. For the thirty-five years of work we have a membership of forty thousand. Last year alone we baptized about five thousand people. What does that mean? It means that our effort has been cumulative. The early years were lean ones but the latter years are increasingly productive.

The evangelists and teachers are trained on the station. They go forth to organize their village schools from which they baptize numbers of people. The brightest and most enthusiastic of these are chosen for the station schools, and from these the best are chosen for the Congo Christian Institute. These are trained and returned to their stations where they in turn prepare others. A program of this kind cannot help but produce a growing, dynamic church. This program in our field has produced large numbers of adherents but has not developed into a "mass movement." The growth is based on solid educational background. Our people come into the church knowing what they are doing. They are setting their faces toward the kingdom and do not intend that anything shall turn them aside from the consummation of their vision.

Tlanex-tepec

The Hill Where the New Day Dawns

By LELA E. TAYLOR*

TLANEXTEPEC means "the hill where the new day dawns." It is the beautifully significant Indian name for the camp site for religious education conferences in Mexico. A conference of Christian workers representing all the major mission boards, other organizations doing mission work in Mexico, members of the National Christian Council and missionaries from all over the republic, was held in Mexico City about the middle of March, 1934. For those who attended it stands out as another Tlanex-tepec—a mountain-top experience ushering in a new day.

It was the first time that all those vitally concerned in Evangelical work in Mexico faced together on the field their common problems and sought a united solution in the light of the difficulties and opportunities.

The inscription on the great monument now being erected in the heart of Mexico City is "To the Revolution—yesterday, today and forever." It was an armed conflict from 1910 to 1920 but from that date until the present the revolution has continued as a social reformation. The government proposes "to carry forward the distribution of lands, improvements in public works, to establish a minimum wage, to raise the standard of living, to speed up the modern educational plans and to improve relations with foreign nations." It is to be worked out through an improvement in agriculture, live stock, irrigation, forests, commerce, labor, national economy, communications and schools.

The state feels that this new program and philosophy is not understood or accepted as a rule by private, church or foreign schools, and

that the whole success of the program depends upon having education directed by those whose primary interest is in forwarding this socialized program.

It is the very evident purpose of the Mexican government gradually to absorb all of education. Rural mindedness and an emphasis on giving the Indians the opportunities of which they have been deprived for many centuries are characteristics of the new idealism of Mexico. The Department of Education is creating a rural school program which is nothing less than marvelous. While only a beginning has been made toward supplying the educational needs of the entire republic, yet the purpose and program is full of promise. Community life is transformed under proper leadership and Mexican teachers are showing self-sacrificing devotion of the highest type.

The Evangelical school was originally established as an aid to the church and as a means of liberating the people. It initiated many important educational improvements. It was highly appreciated and many outstanding public officers and educational leaders came from these mission schools. Their contribution has been unquestioned.

Until recently it has been sufficient to be able to assure the authorities that no religion was taught in the schools but the Evangelical work is confronted in the present situation by the more or less open anti-religious trend. This finds expression in the strong drive against private schools. Conditions differ greatly in various parts of the republic and the pressure is heavier or lighter according to the particular case. Study of the whole matter,



Few Mexican streets are not dominated by a church

*Secretary, Foreign Department, U. C. M. S., who recently visited Mexico for the fourth time.

however, revealed several marked tendencies: (1) to make education a function and monopoly of the state, this making a more difficult situation for all private schools; (2) to impose, under the name of socialistic education, materialistic and anti-religious instruction; (3) a marked nationalistic tendency which restricts the participation of foreigners in educational work and (4) an anti-religious tendency among the political leaders, which expresses itself in a campaign against everything having a religious aspect.



Ruins of one of Mexico's ancient Indian cities

In view of these tendencies and the problems they create, the conference set itself to work out a new plan of advance. Our responsibility is the Christianization of Mexico through such channels of activity as are open to us. This means an educational program formulated in accordance with the present needs of the country and above all, in the light of the needs of the national Evangelical community.

The new program consists of four types of activity with one pervading Christian purpose.

1. Christian social centers where practical Christianity will be demonstrated as well as taught.
2. A more intense program of religious education.
3. An enlarged and properly supported program for preparation of Christian literature.
4. Student hostels which will provide the surroundings of a real Christian home for students attending government schools.

Disciples of Christ are working in the geographical center of the republic. The evangelistic work for the field is under the direction of a central committee of five Mexicans and two missionaries all of whom are elected in the annual convention of the churches. How I wish I could share with you the challenge growing out of conferences with the pastors who work out in the desolate country places, and the inspiration of the Easter Week services in our two city churches. The high point was the rendition of *The Messiah*—the second time this great oratorio has been sung in Mexico. It was presented by the choir of the San Luis Potosi church under the direction of H. T. Holroyd on Good Friday night. The church was packed and the faces

of the very humble people who made up at least one-half of the audience shone with the marvelous glory of the music as they rose to their feet for the singing of the "Hallelujah Chorus." Such events are an inspiration to us, but in Mexico they are a greater inspiration because they mean harder work.

This presentation required that a chorus, only four or five of whom could read music, must be trained, and that the music be copied by hand in the notebook of each. The translation of the words into Spanish was made by one of the Methodist pastors in Mexico City.

We must have our full share in the program of religious education and literature for these growing church groups.

Our school in San Luis Potosi is a co-educational school with kindergarten, primary, secondary and commercial schools, all with full state accreditation. This is a worthy piece of work in every respect and it is in keeping with the findings of the conference that since no question is raised here by government authorities this work continue unchanged.

Accreditation has been denied our secondary and normal schools in Aguascalientes in spite of the unusually high type of work. States differ greatly in their handling of these matters. We are meeting the new situation by turning the Colegio Morelos at Aguascalientes into a social center at the close of this school year. It will conduct an educational program for all age groups from nursery to adult, a dispensary or clinic, athletic and club work, and a library. The center will be called "Centro Social Morelos," thus conserving the prestige associated with this name.

Growing out of the new emphasis on rural work, a study is being made of a possible new location for the Union Theological Seminary. It is now located in Mexico City. We are hopeful that the new home may be on our Boys' Internado property in San Luis Potosi. We have a ten-acre tract at the edge of the city where "preachers in the making" may study many practical things for use in the country districts. The location is easily accessible to village communities where projects may be worked out.

But that is another story, which we may save for another time.



On the Social Battle Front

The Birth-Pangs of a New Social Order

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare



WE ARE today witnessing the birth-pangs of a new social order. The travail attendant upon the process has been apparent in almost every nation in the world during recent years. In Russia the ordeal was accomplished through blood and suffering in 1917. Since that time the nation has been trying to adjust itself to a new and radically different social order. The same thing has happened with varying degrees of upheaval and different results in Italy, Spain, Germany, Austria, Great Britain, South America and Japan. We had become so accustomed to thinking of our social order as fundamentally sound and politically stable that the events of 1932 and 1933 took us by surprise.

The American social revolution is not primarily political. Its connection with the majority party in power and with a change in national administration is accidental and due almost entirely to the coincidence of the crisis in economic affairs with a Presidential election. Its friends and enemies are to be found in both major parties. The party in power contains some of its bitterest enemies, while some of its most enthusiastic supporters are in the minority party. It is a social movement which has grown out of the obvious defects in our methods of applying democratic principles to government. To most of us democracy is the political expression of religion. We have assumed that democracy could be best achieved by permitting every man to govern his own life and conduct with no social interference.

BUT we have learned things. It does not always follow that such methods promote social welfare. We have learned that one man who works his employes long hours at low wages may disrupt an entire industry and bring poverty to a whole community. We have discovered that when miners and coal operators exercise their right to fight out their differences the casualty list includes a lot of innocent bystanders. When industrial methods are applied to farming, the agricultural life of the whole nation can be thrown out of joint. When power, light, water, and gas producing and distributing systems are concentrated in "utility empires" whole sections of the nation may be made to pay tribute to a few fortunate individuals. Huge financial organizations, by controlling credit, hold the power of life and death over industry and can enrich one and impoverish another

at will. When some men because of superior skill, shrewdness, cunning or ruthlessness are able to manipulate the economic system for their own enrichment and for the impoverishment of the group the essentials of democracy break down.

This led to the conviction that democracy must be regulated. Laws for the restraint of the individual have been on the statute books from the beginning. Theodore Roosevelt sponsored the anti-trust laws for the same reason. The establishment of the Interstate Commerce Commission and the various state utility commissions were attempts to control powerful forces in the interests of essential democracy. Too often we have seen these same interests capture the very devices set up for their own control. Our present attempts to regulate industry by establishing minimum wages, maximum hours of labor, collective bargaining, providing "yardsticks" to measure power production costs, development of water power resources, establishment of model communities, slum clearance and housing experiments are but further projections in directions that have long been familiar to socially minded citizens.

IT IS to be expected that these experiments will provoke opposition. Conservative minds naturally look upon them with concern. It is natural that owners of rickety tenements should be opposed to government housing projects which will leave their rookeries vacant. Utilities that have reaped handsome profits from unjust rates of course do not want the government to interfere with their special privileges. Coal and steel operators do not want to meet their employees on a basis different from that of master and servant. Some see in the changes taking place a violation of constitutional guarantees and a threat to the very structure of government. What such individuals fail to understand is that some citizens have long been denied their constitutional rights by forces against which they were powerless. To the reactionary mind any threat to the *status quo* is communistic and therefore socially destructive.

It is the duty of the church to scrutinize these forces as they develop. To the extent that they represent the fuller, freer, richer, more abundant life for all, they must be met sympathetically. Social orders change either by evolution or revolution. Wise men see that it is by evolution.



S. J. Corey

As We Face June

By STEPHEN J. COREY*

SINCE one-third of the receipts of the United Christian Missionary Society come in during the month of June, we are sure that a great many of our friends have us on their hearts these days. It seems

therefore appropriate for me to bring to you a personal word concerning the world work of the churches as we approach the year's end, and to share with you some of the opportunities which lie so near at hand that they clamor for immediate attention. With the swift changes of these critical days, the task of keeping up with events is a difficult but necessary responsibility of every Christian.

THOSE who love the cause will want to face frankly the facts concerning the way the work has suffered. The loss in receipts since 1929 has been 48 per cent. The average loss of leading Protestant communions has been 50 per cent. There are certain fixed charges such as interest on borrowed money, which cannot be reduced. Because of this the work and staff have taken even more than the 48 percentage of loss. If it were not that a great deal of the necessary reduction has been met in greatly reduced salaries, the work under such a tragic strain would have suffered almost irretrievably. The following are items showing something of what has happened:

In comparison with 1929 we have 88 fewer foreign missionaries, 78 fewer home workers, and 16 fewer people engaged in religious education.

All missionaries save two families for each field have been withdrawn from Japan, Puerto Rico and the Philippines. Batang (Tibetan border) and Jamaica are carrying on entirely without missionaries. Missionaries in every land have delayed greatly needed furloughs and those at home although much needed on the field have had to postpone returning.

In Home Missions all support has been withdrawn from Piedmont Institute for Negroes, and the other Negro schools as well as mountain schools and institutions for the under-privileged, have had running

expenses reduced to the danger point. Support for four Bible Chairs in state universities has been withdrawn and four student pastors have been released.

Besides the reduction in staff everywhere, foreign missionaries have taken a 37 per cent reduction in salaries, home missionaries 37 per cent and headquarters staff and field workers 43 per cent. The native trained workers in mission lands have suffered greatly in reduction of staff, but still more in curtailment of stipends to a mere point of existence. In mission lands some institutions have been closed and many are being conducted on a 50 per cent capacity.

Even more acute than the suffering in the work is the question of morale among the workers remaining, because of the strain on the work and the reduction in amounts for their living expense. Among home missionary workers in many cases, the margin is that of subsistence, with no flexibility for cultural opportunities whatever. Native workers in mission lands are for the most part over the line into the realm of actual want. Foreign missionaries have had their small salaries reduced 37 per cent and now in addition to that, the American dollar with which they are paid has fallen from 30 to 40 per cent in nearly all of the mission lands. The situation is beginning to tell tragically on the field. The recent report of illness and physical breakdown among the missionaries is alarming. Besides this new and baffling exchange problem which the missionaries face, the Society itself is compelled to make up an unexpected deficiency of nearly \$40,000 because of the deflated dollar as applied to the payment of native budgets. The courage and patient understanding of these workers, whose sacrificial spirit undergirds the work, has been wonderful. They are not complaining but suffering in silence. However, if there is not some relief soon, the very foundation of the work will be threatened.

The work of the United Society has been planted through many years of effort. The larger part of it is in distant lands where surroundings so conducive to our encouragement at home do not exist. We have a peculiar obligation to a work like this, which has been established after such long-continued effort and which has involved in it so much of life and property, as well as faith and spiritual incentive for our people everywhere.

While the suffering has been intense in all fields, yet the foundations of the work have endured. We

*President, United Christian Missionary Society.

have deeply rooted Christian enterprises on which to build for the future, if we can begin to stabilize the cause and bring encouragement to the workers. Let us set forth some of the unique and challenging possibilities:

The work of religious education presents a great incentive, as it confronts with its enlarged program, the staggering needs for Christian training in home, school, church and social life. Soon more than 5,000 of our choicest young people will be gathered in their summer conferences to face the issues of the spiritual life, social needs and missions.

A promising group of Christian leaders will this month graduate from the mountain schools in Kentucky and Tennessee as well as from the Negro academies at Southern Christian Institute and Jarvis College. Enduring foundations that will count for generations to come are established in these schools. Financial restrictions have slowed down, but have not impaired the possibilities in the work among the Mexicans, the French of Louisiana and the Japanese.

Out on the foreign mission field, although the American and native staff is low and supported with pitiful inadequacy, it bears on its shoulders a great and noble work.

In Japan, our largely self-supporting schools and evangelistic work clasps hands with Kagawa, the Christian leader of the hour, as he toils for Japan's evangelization.

We have the chance of a hundred years in strategic Nanking, China. There in Nanking University, Ginling College, and the work for the Christian leaders

in surrounding stations, we are helping train the youth of China to think through a new Renaissance, while outstanding Christian Chinese struggle with the problems of government, poverty, social life and religion.

The whole missionary world watches our experiment in the training of Christian leaders for a whole nation and the planting of an indigenous Christian movement in Paraguay.

In central India our work for sixty years has been among the outcastes. As Gandhi dedicates his remaining years to lift the untouchables from the morass of shame into which they have been thrust, our churches and schools strive to give them the only redemption which will prove effective—the dynamic Christian life.

In Congo with 40,000 converts and an outstanding work of evangelism and village education, we enter the lists with the other Protestant boards to maintain Christian liberty, now so seriously threatened by a powerful political Catholicism.

These great issues of danger, extreme need and challenging opportunity, depend largely upon support from the American church for their right conclusion. So far we have held even with the receipts of the last missionary year, with an encouraging gain for the months of March and April. Great consequences hang on our pegging down the losses and maintaining the receipts level with last year during the closing months. Whatever can be done in the way of an increase will give missions a share in recovery.

For Racial Reconciliation

By J. S. HOYLAND

God of all nations,
We pray thee for all the peoples of thy earth;
For those who are consumed in mutual hatred and
bitterness:
For those who make bloody war upon their neighbors:
For those who tyrannously oppress:
For those who groan under cruelty and subjection.

We pray thee for all those who bear rule and responsibility.
For child races and dying races:
For outcast tribes, the backward, and the downtrodden:
For the ignorant, the wretched, the enslaved.

We beseech thee, teach mankind to live together in
peace,
No man exploiting the weak, no man hating the strong,
Each race working out its own destiny,
Unfettered, self-respecting, fearless.

Teach us to be worthy of freedom,
Free from social wrong, free from individual oppression and contempt,
Pure of heart and hand, despising none, defrauding none,
Giving to all men—in all the dealings of life—
The honor we owe to those who are thy children,
Whatever their color, their race, or their caste.

Kagawa Visits the Philippines

(Continued from page 9.)

tian gospel but he says that it contributes to our modern civilization a much needed element.

Dr. Kagawa addressed thousands of people here in all types of audiences. He spoke to a hundred men in the office of a large business concern; he lectured to high school, college and university students; he addressed four or five Japanese audiences and in Manila secured 106 Japanese signatures to decision cards. He spoke to groups made up of Filipinos, Japanese and Americans and to audiences composed of all these and other nationalities. But he did his most important work for the future of the Philippines in committee meetings. The National Christian Council had arranged for all of its important standing committees to meet while he was here. The suggestions and constructive outlines he gave each of these groups indicate the many-sided interests of the man.

HE TOLD our committee on health and sanitation about the hundred and fifty cooperative hospitals he has established in Japan in the last three years. The buildings for these institutions cost from nine thousand to fifteen thousand dollars each. The money raised by selling shares to the people of the communities also guarantees the stockholders medical attention at one-third the usual cost. Requests for similar hospitals are constantly coming from other communities.

To the committee on evangelism, he explained the Kingdom of God movement and various follow-up efforts that have been successful. Our committee on rural work, inspired by his description of his peasant schools and traveling farmers' institutes, plans similar movements for the Philippines.

Kagawa teaches Bible agriculture. He smilingly explained that in the beginning, he met opposition from certain men who said that teachings about goats, bees and trees had no place in the Christian message. He reminded them that the spies who reported favorably on the land of Canaan said that it flowed with milk and honey. He gave them a goat census of Japan and explained that the poor people would never have a well-balanced diet until they bred goats, drank milk, raised bees and ate honey. He told them that the many mountainsides of the island empire would never produce food adequate for the thickly settled population until trees grew there. He referred to Isaiah's description of a desert transformed by irrigation into a garden of God. He wanted his people to eat more meat and to reinforce that teaching, he said that Abel offered flesh acceptable to God, while Cain brought vegetables and found no favor in

the sight of the Lord. He asked them to read the second verse of the twenty-second chapter of Revelation and admonished them to duplicate it in Japan.

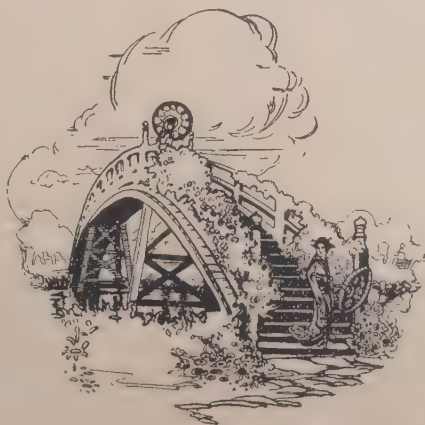
No matter what the committee or the type of its work, Kagawa brought to it valuable ideas out of his rich experience at home and his painstaking study abroad. He kept one secretary and several friends busy gathering vital statistics on the Philippines and went away with a vivid picture of social, economic, religious and political conditions. He thinks the tenant-landlord situation here is fraught with grave dangers and urged that cooperatives be developed to give the peasant a new as well as a square deal.

Kagawa had several opportunities to express his opinion of non-violence and to comment vigorously on Japan's program of militarism. Replying to a seminary student who first raised the question about the use of force, he said he practiced "harmless opposition." At a later time in a sermon, he interpreted the incident of the four thousand and the five thousand as two distinct attempts made by radicals to persuade Jesus to lead a revolt against the Roman government. "But Jesus knew that revolutions brought no permanent results. He refused. He chose instead the method of non-violence. I have frequently been tempted," Kagawa testified, "to use violence in helping labor movements. I would have resorted to physical force had I not been a disciple of Christ."

KAGAWA says that Japan, under the new war minister, Hejuro Hayashi, is experiencing a marked trend away from militarism. "Ninety per cent of the Japanese have been anti-militaristic right along. But the other 10 per cent have made a lot of noise. You have mosquitoes here," he exclaimed in two or three addresses. "They bite and one alone under your sleeping net can buzz loudly. The militarists in Japan are like mosquitoes. They bother us. They always buzz around. But there are not many of them."

An American woman who attends worship about three times a year, the wife of an army man, heard Kagawa and remarked that the Japanese were real clever. "They send Kagawa here to preach pacifism so Japan can take the Philippines without a struggle," she said. Kagawa enjoyed a hearty laugh when that statement came to his ears.

We enjoyed Kagawa. We have buckled up our spiritual belts a hole or two and have prepared to push Christ's work more vigorously. For years we shall draw upon his deposit of ideas and be inspired by the personal contacts we had with him. And, I think, we have not set up a Kagawa cult. He wants us to understand and worship God, not Kagawa.





Indian women and children

The Church and the Children of the World

By J. WARREN HASTINGS*

THE race moves forward on the feet of little children." To the children of the world the church has three major responsibilities. In the first place she must give them a sense of "at-homeness" in this universe. The world's thought is away from rather than toward childhood. Every major social, political and religious institution is being examined, censured and criticized. The work of our fathers has failed, they say. The panacea for the world's ills is being sought in an economic-political direction—in some kind of a sudden upheaval—and the emphasis is so great at this point that the church's message to the world's children is not being crystallized and widely heralded.

In the midst of this changing and chaotic era, child life is being neglected and in many instances ill treated. "One visitor to the Shanghai cotton mills," says a recent article, "describes almost unbelievable conditions among women and children of from seven to twelve years of age who work twelve hours a day . . . babies are brought to the mills with their mothers and live in the dust and heat . . ." Similar conditions obtain in India, Japan, Africa and elsewhere. Even in Christian America the sentiment against the recent bill releasing children from labor is on the increase.

The church's responsibility is to create in the mind of the child the consciousness that he is a vital part of society, that his personality is of more value than the entire physical universe, and that he is being pre-

pared to make his contribution to the building of a better society in the world. Though he sees change and decay on all sides, the permanency of personality value must be stressed in the child's mind. This is the unique message of the church. No other institution so stresses personality value. As Christ's church we say to the childhood of the world, "You have unique value, you are at home in this universe and (ill treated though you often are) there is great work ahead for you to do."

The second responsibility of the church to the world's children is to give them its ideals, visions and dreams. We dare not leave them in the attitude of the "Man With the Hoe." Dean Weigle says man differs from lower animals in the multiplicity of responses that are open to him. The church's aim, as well as that of education, is to "assist human beings to become themselves," and this can adequately be done only as she puts her great aspirations and hopes into the soul and heart of the child life of the world.

Unless a nation's children are taught high idealism, the nation will perish, and the same is true of the world. Germany in 1914 was permeated by a common ideal, but it was not that of Christ. In many quarters ideals prevalent in East and West today are not of a Christian nature.

One of the major reasons for present conditions is the mistaken idealism of past years. To talk of lifting society and not endeavoring to instill the ideals of Christ's church in the heart of childhood the world round is a fallacy.

*Minister, University Christian Church, Seattle.

And the church alone has these ideals in her keeping. Where they come to the surface in other institutions it will be discovered on investigation that they have been taken over from the church. To spread the high idealism of Christianity is the peculiar task of his church. Without it these ideals will not be given to growing, developing child life. To say the highest ideals the world has ever heard of should not be taught, preached, written, propagated and lived is utter folly. The church has no alternative but to give to the world's child life her Christian idealism.

Furthermore, the only way properly to develop child life is by teaching it the finest and best we know. Children round the world are waiting to hear this message of altruism, service, hope and love. In a few years as they develop they will be passionately yearning for it. Then, when the great spur of youth passes, if they have not been given the ideals of Christ, they will sink to lower levels; develop cynicism as an approach to life; and very likely embrace some phase of materialistic philosophy. It is urgent that the church realize her divine responsibility to instill her ideals into the hearts and minds of children the world over.

Finally, the church must give to the children of the world the motivating power to live life. Christ's conception was that in the power of his spirit—not by pulling one's bootstraps—man could live life to the full, and overcome all obstacles. Paul arrived at the same conclusion and knew he could conquer all things in and through Christ. George A. Coe in his

Motives of Men emphasizes that the finding of truly inspired life is a high experience of which we all may partake. Christ-stimulated life has blazed the church's trail through the ages. It has been the life motivated by Christian ideals which has led each advance in history. The greatest contribution the church has to give to children is to implant in them the motivating power of the Christ-life.

The Christ way of life can be offered only by his church. The Christian life is a sequence of redeeming love experiences which have their source in the life, death and resurrection of Christ. To redeem, inspire and make over all life by the power of the love of Christ is the corner stone of Christianity. We cannot remain complacent as long as children are taught only about Buddha and his Nirvana of no desire; or about Confucius and his major premise of ancestor worship; or Mohammedanism with its stress on satisfying physical appetites. In Christ only is the power of redemptive love revealed to the world. By giving to the children of the world the motivating power of the love of Christ, we place the foundation for a better society tomorrow.

Christ looked on life as a glorious adventure in abundant living. His unique, inspiring power is the heritage of every child, and must be passed on to every member of the world's family of children. Ours is the wondrous task of passing this on!

"Pass on the torch, pass on the flame,
Remember whence its glory came."

Tent Door

By GEORGE E. MILLER

It is twilight by the river
Where the bamboos sway and quiver,
And the moon, a silver sliver,
Lies fathoms deep below;
Where the mango top is lifting
Domes of pungent fragrance, drifting
On the evening breezes, sifting
Through cool shadows as they go.

Where my open tent door faces
To the westward, where last traces
Of the sunset hang like laces
All strung up to a star;
And the wild duck, homeward flying,
Cross the path of peacock, crying
To their mates, and, wary, spying
Out their roost where tall trees are.

And I hold an all-night ticket
To a box seat in the thicket
Where the hyla and the cricket
Will flute from dusk to dawn;
While the far-off muffled rattle
Rolls like drums from carts that battle
With rough roads, where men and cattle
Match the trail with sweat and brawn.

Now the camp fire, dimly burning,
Is to deep, dark caverns turning
Leafy vaults, with shadows churning
Where the flying foxes play;
Dull-red embers—monkeys scolding—
Wild pig gliding—night enfolding—
Jungle whispers—life is holding
Memories of a tropic day.

Lexington, Kentucky,
January 10, 1933.

Our Own Pilgrim Fathers

By W. R. WARREN*

ONE of the most tragic situations in history was the landing of the Pilgrims "on the wild New England shore" just as the hard winter of 1620 set in. They had embarked for the sunny and fertile land of Virginia, and it was in spite of their utmost efforts that they were thrown "on a stern and rock-bound coast." There they had two tasks: first, to secure food and shelter to avoid starving or freezing that winter; second, to clear the land and prepare for raising crops and building permanent homes for the future.

Our own Pilgrim Fathers are our aged ministers and the widows of those who have gone to their eternal reward. Five years ago we set out to raise \$8,000,000 as a reserve to provide modest pensions for them to the end of their days. The whole brotherhood was interested and concerned as in no previous effort for any cause, but in spite of every effort the depression stopped us with only two-fifths of the goal subscribed or assured, and has delayed the payment of many of these pledges.

Naturally the same depression has hampered but not prevented the operation of the contractual side of the Pension Plan for the younger ministers and missionaries. This is growing the future crops and building the future homes that will be the modest and certain dependence of those who are following the Pilgrims who laid the foundations of our fellowship. Their payment of 21½ per cent dues on their salaries and the

payment of 8 per cent dues by their churches have been building adequate reserves which are safely invested. Throughout the three heartbreaking years of 1931, 1932 and 1933 every claim on this account has been immediately and fully met in the payment of 48 death benefits and widows' pensions, orphans' pensions, 28 premature disability pensions and 169 age retirement pensions, all on a 100 per cent basis except the last, which had to be paid on a 42 per cent basis because provided chiefly out of the incomplete \$8,000,000 Fund. For our younger ministers the way is clear for the long future and additional ministers and churches are now beginning participation in the Pension Plan. This, however, does not help those whose labors are already completed, any more than the Pilgrim Fathers of New England could eat, during that first winter, the crops that were to be harvested five years or twenty years later.

If the friends of the original Pilgrims in England and Holland could have reached them that first winter, their suffering would have been relieved. There has been similar difficulty in meeting the claims of our own Pilgrim Fathers, in letting the churches know of their plight, and in giving them a chance to express their interest and concern. There is not a church in the brotherhood that has not profited by the labors of these heroes of the Faith, and the members of these churches are not ungrateful. Furthermore, however their means and incomes have been reduced, most of them are still able to do something for the persons and causes dearest to their hearts.

*Executive vice-president, Pension Fund.

His Creed

By H. N. FIFER

I do not know his creed; I only know
That here below, he walked the common road
And lifted many a load, lightened the task,
Brightened the day, for others toiling on a weary way,
This, his only meed; I do not know his creed.

What was his creed? I never heard him speak
Of visions rapturous, of Alpine peak,
Of doctrine, dogma, new or old;
But this I know, he was forever bold
To stand alone, to face the challenge of each day,
And live the truth, so far as he could see—
The truth that ever more makes free.

His creed? I care not what his creed!
Enough that never yielded he to greed,
But served a brother in his daily need;
Plucked many a thorn and planted many a flower;
Glorified the service of each hour;
Had faith in God, himself, and fellow-men—
Perchance he never thought in terms of creed,
I only know he lived a life, in deed!



Thomas C. Howe

Thomas Carr Howe

Christian Gentleman

By H. O. PRITCHARD

ON THURSDAY evening, May third, as Thomas Carr Howe was crossing North Meridian Street, Indianapolis, Indiana, in front of his home, he was struck by a passing automobile and thrown to the pavement. He was knocked unconscious and suffered a fractured skull. He never regained consciousness and passed away at St. Vincent's Hospital on Friday afternoon, May fifth, at three o'clock. The funeral service was held in Central Christian Church, Indianapolis, Indiana, on Sunday afternoon, May sixth. J. W. Putnam, acting president of Butler University; C. H. Winders, a former pastor of the Howe family; Ernest H. Evans, executive secretary of the City Federation of Churches; A. E. Cory, director of the Pension Fund; and W. A. Shullenberger, pastor of Central Church, took part in the service. This, in brief, is a chronicle of the tragic passing of one of the truly great lay leaders of our fellowship. He was sixty-seven years of age.

Thomas Carr Howe was a son of one of the pioneer preachers of the Christian Reformation. Not only was he well equipped by nature and nurture but by academic training also. He was graduated from Butler College with a Ph.B. degree in 1889. In June, 1890, he was married to Jennie Etta Armstrong who was likewise a graduate of Butler College, and whose parents, Mr. and Mrs. Addison Armstrong of Kokomo, Indiana, were the stalwart supporters of the Christian church and leaders in the civic and business life of that city. Mr. and Mrs. Howe went to Germany soon after their marriage and spent two years in the University of Berlin in postgraduate work. Returning to America in 1892, Thomas Howe became professor of Germanic languages in Butler College. He pursued further graduate studies at Harvard University from which he was granted the A.M. degree in 1897 and the Ph.D. degree in 1899. The Howes have three living children: Charlotte Brandon, Thomas Carr and Addison Armstrong, who with the mother and a brother and sister constitute the immediate relatives.

In educational circles T. C. Howe held a large and influential place. - He was professor in Butler College

from 1890 to 1907. He was dean of Butler from 1897 to 1898. He was then elected president of the institution and served until 1920 at which time he resigned to give more of his attention to his ever-increasing business interests. He was one of the organizers of the "Association of Disciple Colleges." Later he helped to bring into existence "The Board of Education of Disciples of Christ" and continued to serve as a director of it to the day of his death. He likewise was one of the organizers of the Association of American Colleges and helped to create the Council of Church Boards of Education in America. For a number of years he had been serving on the curriculum committee of Harvard University.

But his interests were not confined to education. As Dr. A. E. Cory said of him at the funeral:

"He was a world citizen. He speaks for the wider relationships of life and for the truest brotherhood, for in these alone can the world find its finest expression.

"He was a churchman. He spoke for its unity. In the church he found fellowship with his Lord. He loved the causes of Christ. Education because Christ was a teacher. Missions because Christ's program was for the evangelization of the world. Benevolence because his Master was a healer and a feeder of men. Racial, social and economic justice because his Master spoke one day on a mountainside. The Ministry because before Christ founded his church he founded his ministry.

"In the later years of his life his love and interests turned especially to the manse. He exhorted young men to enter the ministry. He urged those who are in the zenith of their work to the highest idealism, and he urged the church to give to them adequate spiritual and economic support. He walked with the ministry when aged. He wanted the manse of age to be a place of joy, of rest and to have light at eventide.

"He was a friend, a counselor of rare wisdom but of sweet reasonableness. His culture and education warranted for him the highest titles, but the dearest word of address to him was for a friend to call him 'Tom.' "

Above all he was a Christian gentleman of the highest type. There was no littleness, or narrowness, or meanness in him. He always stood for the best.

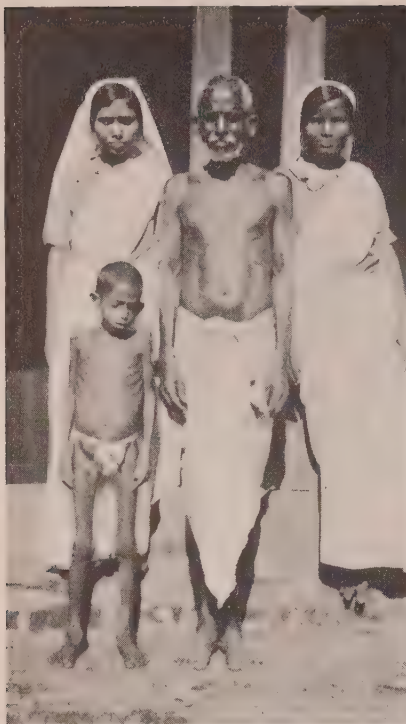
Perhaps his outstanding characteristic was his capacity for friendship. He loved friends and they loved him. Outside the family circle, which was his chief joy, he was never happier than when surrounded by his friends. In the passing of Thomas Carr Howe the world has been made poorer and the church has lost a pillar of strength.

An Indian Story

By DR. HOPI

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The pictures, above and below, might be called "before and after taking." The first picture was taken in October when Bishwanath, this little Hindu boy, first came to the hospital in Bilaspur. His parents died of pneumonia and he had been living in the home of one of his caste people. When examined, he was found to be suffering from keratomalacia (softening of the cornea due to malnutrition) and was nearly blind. In addition, he had nephritis and diarrhea and was very emaciated, weighing only twenty-eight and a half pounds, although eight years old.

Rambali, the man who brought him, said he would send food for the child, but after a few days no one came either to see the boy, give him food or inquire for him, until two and a half months later his little sister, Sawitri, came. She cried and asked to be allowed to stay with her brother.



Note the change which has taken place in the Hindu boy with proper food and medical care. The sight in one eye has been saved and he may be able to learn a trade whereby he can support himself, instead of becoming a beggar.

He and his little sister, Sawitri, are as happy as the day is long and it is a real joy to see the rapid improvement in Bishwanath. Of course it will not be possible to keep them in the hospital indefinitely. It would cost only two dollars a month each to send them to one of our boarding schools.



This group of fine Christian girls, after a half-year course in nurses' training, are on the left. At the age of seven she ran away and came to Mrs. Menzies' bungalow for food and water and comforted her. One of whom was the husband, Mrs. Menzies called for her she had seen the men coming and did not want to see them. Menzies told them that she had told them, "Oh, well, we don't want to eat with you. It would cost too much. She is worth, so you may have her, and were never seen again. But when she was sure that they had gone, she was here in Bilaspur for several years. Now she is well prepared to serve.



Here are some of our babies out of bed. They have all been made fresh and tidy for the day. Two little ones seem to be asleep. The boy who has been with us ever since he was born is sitting up to see what is going on. He likes to play around on the veranda particularly likes. The babies never lack for the nurses to be responsible for

y in Pictures

NICHOSON



just completed our three-and-a-Baisakhiya is second from the y from her middle-aged husband n Pendra Road. She gave her he evening a group of villagers, hunting for Baisakhiya. When isappeared. Evidently she had to go with them. When Mrs. ood there that day, the husband ow. She has broken caste by o get her back into caste than ith these words they went away t came out of her hiding place She was in our Girls' School then came to us for training. ever she may be needed.



ir morning airing. Their little cots day and they are lying on a large ulam, our two-year-old Mohammedan other died of intestinal tuberculosis, a next. He will soon crawl off the rail after some nurse whom he par-tention and it is splendid training ood, baths and clothes.



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I am sure you have read in the papers about the terrible earthquake which occurred in the northeastern part of India recently. More than six thousand people were killed and many more thousands were left homeless and desolate. It happened to be during the cold season

and people have suffered especially for lack of warm clothing. Our Junior Church wanted to do something to help. They took money from their treasury and appointed this committee of three boys to buy the blankets. The boys went to the bazaar and picked out the blankets which they decided would be the warmest and prettiest. The nice looking young man is the father of Mona. The children were all pleased with their selection. The blankets have been sent to the Relief Committee and the children are happy to feel that they have had some part, even though a small one, in helping those in distress.



Four little girls from our Junior Church and a Hindu girl. Sawitri (center) came to our hospital with only one small dirty rag for clothing. Mona (right), who lives on the compound, and knew about it, is president of the Junior Church Council, and when she told the children of Sawitri they wanted to help. A group of the girls went to the bazaar, bought the cloth, planned the garments and made them with the assistance of Mona's mother, Nurse Esther, who is a member of our hospital staff. You can see from the picture how happy Sawitri is to be properly clothed, and you will also notice, from the cloth being held by the other girls, that she will have at least one change of garments.



Boys, Girls and Babies

By LYREL G. TEAGARDEN



HERE but in China would you see a tiny baby dressed all in red? A little red silk blouse, tiny red trousers, a pair of red embroidered shoes with silver bells

that jingle when the baby kicks, and a red satin tiger hat with eyes, ears, nose, mouth and tail—this is the way the Cradle Roll babies of the Chinese Sunday school dress. If you want to see just how adorable they look, step into the Luchowfu nursery department some Sunday morning. For the Chinese babies are not just names on the Cradle Roll. They are regular attendants at Sunday school. There they are in the nursery room, rocking back and forth in small rocking horse seats, looking at scrap-books of bright-colored pictures, hugging soft, stuffed dolls or building houses and city walls with wooden blocks. The three-year-olds may be listening to a very short story or singing a little song. Or they may be thanking the Heavenly Father for food, just before they eat their animal cookies. And while the babies are having such a delightful time, the big sisters who brought them are having their own Sunday school class in the large hallway outside the nursery door, near enough to their little charges to be within easy reach in times of need.

In another room are the Beginners. These four- and five-year-olds are also dressed in gay garments. There are so many bright colors that when they sing their "Little Seed" song and pretend they are tiny seeds growing up into plants and blossoming into flowers, it is not hard for you to imagine that you are really looking at a garden in full bloom instead of a group of chubby children. And when they show you very reverently the really-and-truly plants that came up through the ground from the seeds they planted and cared for, you feel that these children are having a real experience of God the creator.

In the Primary Department you may be surprised to find not only pupils of the first three grades, from six to eight years old, but also children of nine, ten, eleven or twelve years, and even some girls in their teens. These are the children of school age who are not in school. Since they have not had a chance to develop intellectually as rapidly as school children, they feel more at home with the pupils of the lower grades than they would with Juniors or Intermediates. Thus the Primary Department is made up of a variety of classes, the school

children being divided according to their day school grading and the underprivileged children according to age and group interest. If you are present at the Primary worship service you will be impressed with the dignity and beauty of their offering ceremony. If you follow them to their classes you will note the eagerness with which both teachers and pupils are responding to the new life-centered teaching material. Leaders of religious education in China are attempting the development of indigenous material based on actual situations of everyday life. As a part of a health unit, the children make fly swatters and carry on an anti-typhoid campaign in their own community.

The girls of the Junior Department are all students of the fourth, fifth and sixth grades, some from the Christian school and some from government schools. They will show you the Nazareth village they made in connection with their study of the boyhood of Jesus. You will also admire their skill in finding Bible passages, and the order and unity of their whole program.

If you wish to see some of these school-girls in their week-day setting, you may visit the Coe Memorial School and observe them in their classes, on the athletic field, or perhaps giving a play or taking part in a folk dance in their large assembly room. You will go through the dormitories, too, and the dining hall and will feel that much more is being accomplished than mere classroom learning. The children, through actual practice and through contact with earnest Christian teachers, are learning to live together in a Christian way.

If you are interested in boys, visit the boys' departments of the church school. They are using the new materials, too. They are fond of singing songs set to Chinese tunes, and you should see them dramatize Bible stories. The parables of the Good Samaritan and the Prodigal Son are so realistic as portrayed by a group of Chinese boys that you wish you could take the boys home with you to play before an American audience. The art of acting seems to be for most Chinese people a natural talent, well adapted for use in religious education.

Another place where you will find Chinese boys at work under Christian influence is at the Rural Center. Here are boys not only studying in the classroom but doing practical work in field and garden as a part of their school curriculum. This is a long step forward for Chinese schoolboys. The old-fashioned idea of learning was formal and unscientific. One who could read and write was exempt from manual labor and could let his finger nails grow very long as a sign

of superior ability. Many a young man with a smattering of book education would rather starve than work with his hands. But the Rural Center boys are not growing long finger nails. They are digging in the ground, planting seeds, setting out trees, raising chickens and pigs, preparing to go back to their homes not as scholars to whom the world owes a living but as literate farmers ready to face the problems of country life and to take an active part in rural reconstruction.

You have already seen some of the underprivileged children at Sunday school. Now you must see them during the week as they come to our playground—big sisters and slave girls with babies on their backs, little boys and girls who ought to be in school but whose parents are too poor or too indifferent to send them, and older girls who have never learned to read and write. The daily playground program consists not only of free play and group games but also of classes in religious education and special courses in regular school subjects. Day by day the children come to play and to learn, and the mothers often express their gratitude to the Christian leaders for what they are doing for their children.

Before you go you must look in on the Well Baby Clinic. Seventy-four babies an afternoon was this winter's record—seventy-four babies examined by doctor and nurses and treated whenever necessary, seventy-four babies measured,



weighed and bathed; and a few less than seventy-four mothers (for some of the mothers bring more than one child) happy to know that the weekly clinic is helping their babies to grow strong and healthy.

Children of the Philippines

By VELVA DREESE



Handwork class, Daily Vacation Bible School, Philippine Islands

IN THE churches of the Philippines there is abundant unselfishness and also plenty of willingness and consecration. Many a church conducts Sunday school classes on Sunday afternoon in towns having no church. Many a church spends the morning with its own Daily Vacation Bible School and then sends its teachers to a nearby town to teach the boys and girls there in the afternoon. A few churches even send one of their best workers to an unevangelized area for several months. They aren't selfish with what they have and God is blessing it. But though there is much willingness there is need for more prepared leadership in an advisory and supervisory capacity. Thus far the churches can't manage to pay their pastors a living salary. They have nothing for district workers, and there is no missionary for this work. They need money.

They need supplies. Primary, Junior. Adult quarterlies constitute the sum of their materials. For Daily Vacation Bible School there is a set of manuals. There are no magazines from which to get pictures, no sources of stories, no money to buy books of practical help and inspiration. The dearth of materials is inconceivable in this country. Several years ago, a young woman receiving nine dollars a month subscribed for *King's Builders* that she might have missionary stories. She receives no salary now. Nothing could be more helpful than a subscription to a good magazine of children's stories for the Bible school. Teachers are desperate for materials. Young people's quarterlies, children's stories, pictures to be used in telling a story, small pictures to give to the children, Primary picture papers, are all received joyously and thankfully, and they are only "crumbs from our tables."

Years ago someone sent a picture roll to Vigan and it fell into the hands of an old man. Should you be near on Sunday afternoon, you'd see him leave his home with a big roll under his arm. Suppose you follow. After he has walked a mile

or two, he stops under a tree and hangs his picture roll. Young and old gather and the old man, the center of the group, tells the stories of Jesus with the aid of the picture roll. After an hour he passes on to another neighborhood, hangs his picture roll, and talks to his new audience. Nothing is more useful than good pictures.

Our help in leadership and in materials is only the evidence that we care—that the love and burden of the work in the Kingdom of Heaven in the Philippines is shared by us, the American Christians. And after all, that is the hunger of the hearts of our children's workers there. They'll gladly do the work and make the sacrifices. How their hearts are lightened and how they sing at their task when they know that the American church cares. The evidence of love is pictures and stories, prayers and money.

"They make men out of things like me," said a little boy in America. They make men of little boys in the Philippine Islands, too. The time to begin making honest lawyers, conscientious school-teachers, Christian farmers, virtuous women, is when they are little boys and girls. There is no other excuse for building childhood than that. It is easier and more effective to build Christian habits from childhood than to replace un-Christian habits with Christlike ones.

The countryside is dotted with schoolhouses; the high schools and colleges are thronged with seekers of knowledge. Education is causing people to question and even thrust aside the old faiths. Hearts and minds of the little folk are just as open and just as tender to the Jesus story as to secular knowledge. Even though children are often forbidden to enter the Christian chapel, they congregate under big trees on a Sunday afternoon and sometimes, not very often, they carry home a coveted Primary picture paper that some thoughtful Sunday school in America sent to them. The God of Love and the god of selfishness

(Continued on page 43.)

Children of Paraguay

By IDA TOBIN HOPPER

AFTER seven years, I look back at our first year in Paraguay and wonder how we lived through it—not because conditions in Paraguay were so terrible but because my own ignorance was so dense!

We made the thousand-mile trip up the river from Buenos Aires, where Rexito was born, to Asunción, when he was six weeks old. He looked like pictures I had

seen of little babies in the Near East Relief propaganda—white to transparency and with big brown eyes deep sunk in a little weazened face.

I went armed with several good books that had been recommended to me in the States and I followed them slavishly as to bathing, sleeping, feeding hours, etc., and still Rexito would not gain.

(Continued on page 43.)



Schoolboys in Asunción

Missionary Materials for Home Missions Study Courses

Orientalism in the United States

THE following books, course plans and supplemental materials will be invaluable in the study of "Orientals in the United States," the home missions theme for this year. This theme as well as the foreign missions theme, "Japan," will be considered in all our age level missionary programs and Church Schools of Missions. Since the first part of the year is devoted to the home missions theme only, those materials are announced here while the books and materials on Japan will appear in a later issue of WORLD CALL. Announcements, however, can be supplied now if desired.

New Books and Study Courses

For Adults

Orientalism in American Life, Albert W. Palmer. Cloth, \$1.00; paper, 60 cents.

An informative study that starkly reveals the international implications and foreign backgrounds of Chinese, Japanese and Filipinos on this continent and describes the home missions work among them. A fascinating chapter on Hawaii is included.

A Course for Leaders of Adult Groups Studying the Orientalism in the United States, Margaret I. Marston. Paper, 25 cents.

This pamphlet is at once a helpful guide to the study of the book by Dr. Palmer and to the use of other materials on the subject of home missions among oriental peoples.

What Do You Think About Orientalism in the United States? Brain-teasing questions and thought-provoking statements to aid general discussion. Ten cents each; 60 cents per dozen.

For Young People and Seniors

Out of the Far East, Allan A. Hunter. Cloth, \$1.00; paper, 60 cents.

A book of adventures in Christian friendship with Orientalism in our midst. Stimulating and interesting for general reading or for group discussion.

A Course on Orientalism in the United States, James F. Riggs. Paper, 25 cents.

For groups of young people and seniors, based primarily on *Out of the Far East*.

Land of All Nations, Margaret R. Seebach. Special price cloth, 50 cents; paper, 25 cents.

A reading book of biographical sketches about people of other races living in the United States.

For Junior High and Elementary Grades

Gold Mountain, Philip F. Payne. Cloth, \$1.00; paper, 60 cents.

A reading book for Junior High School students. Revealing the warm human side of Orientalism in this land. Thrilling

stories of triumphant Christian personalities.

A Course on Orientalism in the United States, Hazel Harker. Paper, 25 cents.

For leaders of Junior High School groups, based on *Gold Mountain* and other books.

Rainbow Bridge, Florence Crannell Means. Cloth, \$1.50; paper, 75 cents.

A charming reading book that will be sure to please the Juniors for whom it is intended. Exciting adventures of some Japanese children suddenly moved to America.

Lim Yik Choy by Charles R. Shepherd, \$1.50.

A fascinating story of a Chinese boy caught in the meshes of the underworld of San Francisco who finds a chance for better things through a Mission School.

Japanese Here and There, Margaret E. Forsyth and Ursul Moran. Boards, \$1.00; paper, 75 cents.

A Friendship Press text on the Japanese both in Japan and in the United States. For leaders of Junior groups.

Oriental Friends in the United States, Katherine Smith Adams. Boards, \$1.00; paper, 75 cents.

A Friendship Press text containing units of work on the Chinese, Japanese and Filipinos. Teaching suggestions, source material and suggestions for worship. For leaders of Primary groups.

The World in a Barn, Gertrude Chandler Warner. Special price, \$1.00.

A reading book for Primary children, very popular and appropriate for this year as several of its stories relate to oriental children in the United States.

Supplemental Material

Orientalism in the United States Picture Sheet. A folder of pictures to be used in making posters and notebooks for classroom use. 25 cents.

Picture Map of the United States, 30 x 50 inches, to be colored by the children. Pictures to be pasted on in appropriate places. 50 cents.

Paper Dolls. The three sets: Friendship Cut-outs; China Paper Dolls, Japan Paper Dolls furnish excellent oriental dolls for use in the study of Orientalism in the United States. 25 cents each set.

The Missionary Review of the World devotes its entire June issue to Orientalism in the United States, an invaluable storehouse of interesting and worth-while material. 25 cents.

The Disciples of Christ at Work Among Orientalism in the United States

Survey of Service, chapter VI, study of the work among Japanese and sketch of the earlier work among Chinese in San Francisco and Portland. \$1.50.

Annual Report and Year Book for 1933. \$1.00.

Year Book of Programs and Program Packets for Missionary Societies, Young Matrons' Societies and Missionary Guilds. Year Book, 5 cents a copy; Packet, 30 cents a set or 75 cents for year's supply if ordered at one time, (issued semiannually).

Towards Understanding Program Guide and Packet for Circles. Guide, 5 cents a copy; Packet, 50 cents a set or 75 cents for year's supply if ordered at one time (issued semiannually).

Oriental Highways, Program Guide and Packet for Senior Triangles. Guide, 5 cents a copy; Packet, 50 cents a set or 75 cents for year's supply if ordered at one time (issued semiannually).

NOTE: The Program materials listed above contain plans and materials for twelve programs only three of which in each case are devoted to Orientalism in the United States.

New Friends in America, Intermediate missionary material, containing three programs on the Japanese in this land. 50 cents.

Trails of Discovery in World Friendship, From Japan to America. Intermediate material. 50 cents.

WORLD CALL, plans for programs as well as articles, stories and pictures. Year, \$1.25; in blocks of five, \$1.00.

King's Builders' section of *Junior World*, stories and pictures for Junior age groups. Year, 75 cents.

Children's Special Packet on Boys and Girls of the Japanese Christian Institute, Los Angeles, California. Free upon request when ten cents is sent for postage.

When the East Is in the West, Mrs. Maude W. Madden, a delightful reading book containing sketches of Japanese on the Pacific Coast. \$1.00.

NOTE: All the above will make good source materials for all age groups studying the Orientalism in the United States. As program materials they should be confined to the groups for whom they are planned but as background materials they will be valuable for all groups.

What About Reading Books?

Some of the books listed on this page are reading books which with other good reading books will be reviewed in the July-August issue of WORLD CALL and in later issues. Watch for these reviews of new reading books. The summer months are an ideal time to read missionary books.

Any of these books and materials may be ordered from the United Christian Missionary Society, Missions Building, Indianapolis, Ind.

1934 Young People's Conference Date Schedule

DATE	CONFERENCE AND LOCATION	DIRECTOR
June 4-10	Sunflower, Prep., Emporia, Kan., Raymond Baldwin, 622 Topeka Blvd., Topeka, Kan. East Texas, Springpark, Palestine, C. M. Ross, 2965 Bowie St., Fort Worth, Tex.	
June 11-17	Cumberland Valley, Clear Creek Spring, Pineville, Ky., Claude Cummins, 311 Security Trust, Lexington, Ky. Alabama, Grandview Camp, Elmore, Mary A. White, Box 310, Jackson, Miss. Lincoln Park, Lincoln Park, Dawns, Kan., Raymond Baldwin, 622 Topeka Blvd., Topeka, Kan. Northwestern, Spokane University, Spokane, Wash., W. G. Moseley, R.R. 5, Coleman Rd., Spokane, Wash. Sunflower Y. P., Emporia College, Emporia, Kan., Raymond Baldwin, 622 Topeka Blvd., Topeka, Kan. South Carolina, Sea Island Hotel, Beaufort, S. C., E. B. Quick, 1419 Belmont S. W., Atlanta, Ga. Nowemo, Camp Marvin Hilyard, St. Joseph, Mo., Julian Stuart, 1212 S. 27th St., St. Joseph, Mo.	
June 18-24	Bethany Beach, Bethany Beach, Del., Percy Thomas, 512 Atlantic Life Bldg., Richmond, Va. Arkansas, Petit Jean, Ark., Adeline Goddard, University Station, Enid, Okla. Hiram Older Y. P., Hiram, O., Raymond McLain, 987 The Arcade, Cleveland, O. South Idaho, Nampa, Ida., Lester Jones, 1216 4th St., Nampa, Ida. Tennessee, Columbia Military Academy, Columbia, Tenn., Mary A. White, Box 310, Jackson, Miss. Marietta, Marietta, O., Raymond McLain, 987 The Arcade, Cleveland, O. Central Western, Columbia, Mo., Kring Allen, Boonville, Mo. Mid-West (Negro), Kansas City, Kan., Frank H. Coleman, 401 N. 5th St., Columbia, Mo. North Carolina, Hotel Bonclarken, Flat Rock, N. C., E. B. Quick, 1419 Belmont S. W., Atlanta, Ga.	
June 25-30	Mississippi, Gulfcoast Military Academy, Gulfport, Miss., Mary A. White, Box 310, Jackson, Miss.	
June 25- July 1	Egyptian Camp Pyramid, Dixon Springs, Ill., O. T. Mattox, 310 People's Bank Bldg., Bloomington, Ill. Chesapeake Area, Lynchburg, Va., Percy Thomas, 512 Atlantic Life Bldg., Richmond, Va. Bethany Prep., Bethany, W. Va., John Harms, 172 Genessee St., Auburn, N. Y. West Kentucky, Kuttawa Springs, Ky., Claude Cummins, 311 Security Trust Building, Lexington, Ky. Hiram Prep., Hiram, O., Raymond McLain, 987 The Arcade, Cleveland, O. Tipi-Wakan, Spring Park, Minn., LaVerne Morris, 4242 Smelling St., Minneapolis, Minn. Ceta Canyon, Amarillo, Tex., Charles Marion Ross, 2965 Bowie St., Fort Worth, Tex. Florida, in care of C. H. Felton, Lake Helen, Fla., E. B. Quick, 1419 Belmont S.W., Atlanta, Ga.	
July 2-8	Bethany Y. P., Bethany, W. Va., John W. Harms, 172 Genessee, Auburn, N. Y. Eureka Y. P., Eureka, Ill., O. T. Mattox, 310 People's Bank Bldg., Bloomington, Ill. Lakeside, Lakeside, O., Raymond McLain, 987 The Arcade, Cleveland, O. Central Negro, Lincoln Ridge, Ky., Emmett Dickson, Lincoln Ridge College, Lincoln Ridge, Ky. Oregon, Turner, Ore., C. F. Swander, 409 Panama Bldg., Portland, Ore. Southeast Okla., Camp Chapman, Daughtery, Okla., Adeline Goddard, University Station, Enid, Okla. Southern Calif., Y. P., Idyllwild Pines, Calif., Wayne A. Neal, 303 Trinity Bldg., Los Angeles, Calif.	
July 9-15	Eureka H. S., Eureka, Ill., O. T. Mattox, 310 People's Bank Bldg., Bloomington, Ill. Central Kentucky, Camp Cavanaugh, Crestwood, Ky., Claude Cummins, 311 Security Trust, Lexington, Ky. Georgia, Emory Jr. College, Oxford, Georgia, E. B. Quick, 1419 Belmont S.W., Atlanta, Ga. Southern Calif. H. S., Idyllwild Pines, Calif., Wayne A. Neal, 303 Trinity Bldg., Los Angeles, Calif. Northern Calif. First, Christian Church Grounds, Lake Alpine, Calif., Wilbur C. Parry, 2400 Bancroft Way, Berkeley, Calif. T. C. U., Texas Christian Univ., Fort Worth, Tex., Charles Marion Ross, 2965 Bowie St., Fort Worth, Tex. Cotner, Lincoln, Neb., Hugh Lomax, 6902 Colby, Lincoln, Neb.	
July 11-18	South Dakota, Pickerill Lake, S. D., W. F. Kohl, Aberdeen, S. D.	
July 16-22	New England, Lake Winnepesaukee, N. H., John Harms, 172 Genessee St., Auburn, N. Y. New Mexico (Sandia), Albuquerque, N. M., C. C. Dobbs, Box 1094, Denver, Colo. Ozark, Hollister, Mo., Allen H. Gardner, 613 S. Weller, Springfield, Mo. South Central Ky., in care of Perry Stone, Columbia, Ky., Claude Cummins, 311 Security Trust, Lexington, Ky. Indiana High School, Bethany Park, Brooklyn, Ind., H. L. Pickerill, Missions Bldg., Indianapolis, Ind. Centerpoint, Centerpoint, Tex., C. M. Ross, 2965 Bowie St., Fort Worth, Tex.	
July 23-29	East Kentucky, Hazel Green Academy, Hazel Green, Ky., Claude Cummins, 311 Security Trust, Lexington, Ky. Piedmont Chesapeake (Negro), Piedmont Chris. Inst., Martinsville, Va., Mrs. E. G., Starling, Box 20, Martinsville, Va. Sunflower Southwestern, Camp Carlisle, Kan., Raymond Baldwin, 622 Topeka Blvd., Topeka, Kan. Indiana Y. P., Bethany Park, Brooklyn, Ind., H. L. Pickerill, Missions Bldg., Indianapolis, Ind.	
July 23- Aug. 3	Phillips Y. P., Phillips University, Enid, Okla., Adeline Goddard, University Station, Enid, Okla.	
July 30- Aug. 5	Crystal Beach, Frankfort, Mich., H. L. Pickerill, Missions Bldg., Indianapolis, Ind.	
Aug. 1-8	Grand Mesa, Epworth Assembly Grounds, Cedar Edge, Colo., R. E. Kinsell, Grand Junction, Colo.	
Aug. 6-12	Phillips' High School, Phillips University, Enid, Okla., Adeline Goddard, University Station, Enid, Okla.	
Aug. 13-19	Culver-Stockton, Canton, Mo., Raymond Hutchison, LaBelle, Mo. Iowa, Des Moines, Iowa, William A. Knight, 810 Clinton, Des Moines, Iowa Eastern Keuka Park, N. Y., John Harms, 172 Genessee St., Auburn, N. Y. Louisiana, Camp Windy Wood, Alexandria, La., C. M. Ross, 2965 Bowie St., Fort Worth, Tex. West Washington, Seabeck, Wash., W. F. Turner, 3326 White Bldg., Seattle, Wash.	
Aug. 19-26	Rocky Mountain, Sylvandale, Loveland, Colo., C. C. Dobbs, Box 1094, Denver, Colo. Wilmington, Wilmington, Ohio, Raymond McLain, 987 The Arcade, Cleveland, O. Northern Indiana Y. P. Conference, Oakwood Park, Lake Wawasee, Syracuse, Ind., H. L. Pickerill, Missions Bldg., Indianapolis, Ind.	
Aug. 27- Sept. 2	Northern Calif. Second, Christian Church Grounds, Lake Alpine, Calif., Wilbur C. Parry, 2400 Bancroft Way, Berkeley, Calif.	

O Hina Sama

(Doll Festival)



Miss Mary E. Fuller, who has charge of the Japanese Church in San Bernardino, California, had her dream of years realized when she was able to don a real kimono loaned by one of the Japanese mothers

GIRLS' DAY was particularly lovely this year, with the flowering peach in profusion (symbolical of womanly virtues) and nineteen lassies in colorful native costume, each so bright, so different, and yet making a pleasing whole. We, the leaders, were a bit dubious about the outcome. The mothers always expect perfection. Yet since the closing of Japanese Language School there are no native teachers here to instruct in the symbolical folk dances and songs used to celebrate the day. However, one of the first generation young women, who is an accomplished pianist, offered to instruct one group. Then the older high school girls in groups remembered one or two apiece. We had no music for the songs. I had had the painful job of transcribing, in a truly unmusical manner, I assure you, from a hummed tune to a sort of accompaniment. The result? Well, some who have seen it for a number of years were kind enough to say they thought it was the best.

The program was entirely in Japanese and consisted of music and folk dances, with the exception of an explanation of the festival and dolls used, given by a charming high school senior in a most exquisite hand-painted orchid-colored kimono. She was so charming and so informal that we asked many questions.

The set of dolls (owned by one of our Japanese business men) was loaned to us. He even came and set up the steps on which they were displayed and sug-

gested if we had no "O Moche" for the household step we could use layer cake cut diamond shape. The Emperor and Empress are on thrones at the top under magnificent canopy, then follow court ladies, court musicians, household articles, with the bottom miscellaneous. This year tiny Japanese dolls showing varieties of hair dress for children, girls, unmarried and married women, mounted on small platforms, were loaned.

But most interesting was the group of O Ba San and O Ji San, she 94 (?) and he 113 years old. They stood five inches tall, yet were perfect. They are often given to young married couples. She holds a broom and sweeps out all gossip from the house; he has a rake to rake in all good luck. She says they agree beautifully because "sometimes I have my way and sometimes he has his way."

Tea and "senbie" (rice cakes) were served afterward. Many interesting curios were loaned, complete service for a Japanese meal, woman's and child's costumes, furniture, tiny figures, games

for girls and exquisite wall scrolls. A local florist, member of the Christian Church, was kind enough to give several large bouquets of the flowering peach. Because the festival was held so early artificial wistaria had to be used, some of paper for festoons made by the girls last year and one bunch of cloth ones made in Czecho-Slovakia!

Some of the older girls had made lovely posters, using O Hina Sama colors of red and lavender and small Japanese prints. These were taken to friends in several of the larger churches and displayed for several weeks before the festival.

We asked for a silver offering for our Summer Young People's Conference and five dollars was given that afternoon. Our fund now totals a little over \$13.

Nine of the possible twenty-seven mothers were present. This was a very good representation of those who go to social functions. One very sweet mother never leaves her home. Three daughters, son and husband are fine Christians of but two years. The father believes that the mother's place is the home, yet the children are allowed to come to all activities. The mothers beam with delight at this festival as it takes them back to the land of their childhood.

Note. Miss Mary Fuller is enthusiastically and faithfully carry on her work among the Japanese in San Bernardino in the Home Missions property on Fifth Street, although because of cut budgets she does not at the present time receive any salary from the home department. It is hoped that the offerings of the brotherhood will so increase as to make it possible to resume her support.



Older Girls' Group
Mosako, center front, is in junior college. Honor student since third grade. Has a P. T. A. scholarship.

Sunday School Mothers' Club which meets monthly in informal social gathering because of language difficulty



Intimate Glimpses of Our Colleges

By H. O. PRITCHARD

Board of Education

THE Board of Education held its annual meeting in Indianapolis, Indiana, April 23, 24. There was a large attendance and the meeting was concerned for the most part with plans for the future. One evening of the meeting was given over to a discussion of college problems.

The Board of Education meeting was followed on Wednesday, April 25, by a meeting of the Commission on Budgets and Promotional Relationships in which representatives of our national boards, state societies, colleges and other organizations discussed the proposed plan for Unified Promotion.

General News

More than twelve hundred students were represented by sixty delegates at a conference held by the student leaders of the Disciples of Christ of Purdue and DePauw Universities at the First Christian Church in Greencastle, Indiana, Sunday, April 29. The address of welcome was made by Edward Lantz, president of the Student Board of Deacons of DePauw and the First Christian Church. Two subjects, "The Campus Looks at the Church" and "The Church Looks at the Campus," were discussed at the afternoon session. Later, the delegates were entertained at the home of the minister and his wife, Mr. and Mrs. Robert T. Beck. The dinner session ended the conference with the discussion of "The Christian Student on the Campus and in the Church."

The Yale Campbell Club held a retreat April 27 and 28 on the campus of Sterling Divinity Quadrangle to afford a brief period of close fellowship and for the discussion of problems of the ministry. The guests for the retreat, who led in the discussions, were I. J. Cahill, vice-president of the U. C. M. S., Indianapolis; Finis S. Idleman, Central Christian Church, New York City; and Professor John Clark Archer, Yale Divinity School faculty.

The subjects discussed included brotherhood relationships, the Disciples' plea, the procedure for entering a parish and beginning ministerial work, worship and Christian unity. The Communion Service committee of the club provided a communion service at 7:30 Saturday morning, the 28th.

April 16-18 the Divinity School Convocation brought several Disciples to the Yale Campus. The annual Convocation meeting of the Campbell Club was held April 17 with Gaines M. Cook, Ohio state secretary, as speaker.

Atlantic Christian College

On April 10 there was held in the chapel of Atlantic Christian College a meeting of representative laymen from the Christian churches of North Carolina, citizens of Wilson, and members of the board of trustees to discuss plans for the betterment of the facilities of the college.

After an address by Dr. H. O. Pritchard of the Board of Education, in which he gave his favorable impressions of the institution, and a statement by President Hilley with respect to the proposed changes and enlargement, a general discussion was entered into on the part of those present. It resulted in an agreement to expend \$15,000 for completing the new gymnasium, beautifying the campus, and making certain changes in the administration building, which will practically double its educational equipment, and perhaps secure more space for the housing of the girls by using the president's residence for that purpose. One-third of this amount is to be raised from the citizens of Wilson, one-third to be secured from individual gifts throughout the state, and one-third is to be borrowed by the college. At the time of this writing the plans are going forward with assurances of success.

Bethany College

For several years it has been the custom of the education department of Bethany College to entertain the public school superintendents, principals and teachers in what has come to be popularly known as Education Day. Always some speaker of outstanding merit has been secured. This year Dean M. E. Haggerty of the University of Minnesota led the discussion of the subject, "How to Know a Good School When You See it." Nearly one hundred visiting educators attended the dinner which closed the day's sessions. Next year's speaker is to be Dr. Charles H. Judd of the University of Chicago.

Delta Tau Delta fraternity which originated in Bethany 75 years ago is to celebrate its diamond anniversary May 12, at which time a bronze tablet commemorating the event is to be unveiled and presented to the college.

The eleventh annual Young People's Summer Conferences will be held in Bethany; for the older young people, June 25 to July 1, and for preparatory or High School youth, July 2 to July 8.

The guest speaker for the Bethany Ministers' Retreat, June 18-22, will be Dr. Raphael Harwood Miller, pastor of the National City Church, Washington, D. C.

The ninety-first commencement of Bethany College will take place on June 1-4 inclusive. The baccalaureate sermon will be preached by President Joseph A. Serena and a sermon to undergraduates on Sunday evening will be delivered by the minister, D. E. Stevenson. The commencement address will be given on June 4, by Dr. Sherman Kirk of Drake University.

Butler University

With the passing of Dr. Elijah N. Johnson, 69, head of the mathematics department of the university, Butler has lost one of its most eminent educators. His death, Tuesday, April 24, at the home, 304 Downey Avenue, Indianapolis, Indiana, fol-

lowed an illness of many months. Professor Johnson had been absent from the university since last October.

"For thirty years Professor Johnson has wielded a great influence in the life of the school. He was a man of sound scholarship, an excellent teacher of mathematics, and greatly interested in the success of the students. Men like Professor Johnson are among the greatest assets that any institution of learning can possess. His going will be a serious loss to the institution," said J. W. Putnam, acting president.

Five years after coming to Butler in 1904, Professor Johnson became head of the mathematics department of the university, the position which he held until his death. From 1924 to 1929 he was treasurer, and was chairman of the athletic committee for several years prior to the removal of the university from Irvington to its present site.

Cotner College

The conservation and executive committees of Cotner College have extended a call to Professor Raymond Aylsworth of Eureka College to return to Cotner after a number of years' absence and head up the institution. President Lyon of Eureka has granted a leave of absence to Professor Aylsworth and he is returning to his Alma Mater at the close of this academic year.

With the consent and help of the committees which called him to the service, Professor Aylsworth will make an intensive study, to discover if possible a practicable program, both financial and educational, which will enable them to liquidate the present indebtedness and open the institution with a new and effective program from the standpoint of the best that is to be found in Christian higher education in America.

It is extremely auspicious that Professor Aylsworth is returning to Cotner College for his father and mother, Mr. and Mrs. William Prince Aylsworth devoted so many years of their lives to the furtherance of that institution. There is a strong tie of affection and tradition which binds the Aylsworth family and Cotner together.

Disciples Divinity House

The Disciples Divinity House is planning its annual Alumni Luncheon on Saturday, June 9, which is Alumni Day at the University of Chicago—a time when alumni from far and near return to the campus to do honor to their Alma Mater. Those who expect to be present should make their reservations by writing the Disciples Divinity House, University of Chicago, at an early date.

The third annual Pastors' Institute conducted jointly by the Divinity School of the University of Chicago, the Chicago Theological Seminary, and the Disciples

Divinity House will be held July 30 to August 5. Problems of vital interest to ministers, such as the relationship of the church to the national process and social change, the crisis in missions, preaching on current issues, current philosophies of religion, and similar problems, will be considered in the short courses of study that have been planned, and in the public lectures. The program will be opened by a service of worship conducted by President A. W. Palmer, at which Dr. Charles Clayton Morrison will preach on "Christianity and the Present Crisis." Outstanding professors of the divinity school and seminary and other guest professors and lecturers will participate in the program.

The Disciples Divinity House will serve as host to the annual meeting of the Campbell Institute, July 31—August 3. The general theme of the program will be "Religion in the New World!"

The dates for the summer quarter of the University of Chicago are as follows: First term, June 19 to July 20; second term, July 23 to August 24.

Drake University

On April 11, seven students of the College of Liberal Arts, at Drake University, were initiated into Phi Beta Kappa, honorary scholastic fraternity. In addition to the students, an honorary membership was given to Mrs. Ella Ford Miller, of the College of Education, who is leaving Drake University this year after 32 years of teaching. Dr. O. B. Clark, professor emeritus of history, was also elected to honorary membership.

The St. Olaf College Choir, of Northfield, Minn., presented a special program for the students and faculty of Drake University, Friday, April 13. The choir appeared in regular concert the evening before in Des Moines, and the university secured the special concert for the students as a part of the programs arranged for under the student activity fee.

The Iowa Academy of Science held its annual convention at Drake University, April 20 and 21. Membership in the organization includes the leading scientists in the state in the fields of physics, chemistry, mathematics, botany, zoology, bacteriology, geology and psychology. The Junior Academy of Science, composed of college students in the science departments held its meetings at the same time.

The department of physical education, of Drake University, presented an interesting program at the chapel hour, April 10. A number of the well-known Greek statues were shown by living models. "The Discus," "The Javelin Thrower," "The Wrestlers," and several positions of the classical dance, were given. A mixture of lard and zinc oxide with a covering of talcum powder gave a realistic impression of marble under the spotlight.

W. L. Chenery, the editor of *Collier's*, was the speaker at the assembly, April 17. He was in the city for the convention of Sigma Delta Chi and was given an honorary membership in the fraternity.

Walter Stilwell, Arts 4, of Calgary, Canada, has received a fellowship in astronomy at Yale University.

C. C. Hurd, A.B. '32, has been awarded a scholarship in mathematics at the University of Illinois.

The regular summer school studies, beginning June 11, will be augmented by several new courses:

"Chemistry of Everyday Life," taught by Professor A. J. Rider.

"Review of High School Mathematics," by Professor I. F. Neff.

"Political Philosophy," by Professor F. I. Herriott.

"American Public Life," by Professor C. J. Ritchey.

"Home Geography," by Professor L. O. Yoder.

The 1934 motor bus tour, under the direction of the college of education, will go to the far west. Plans have been made for a thirty-nine-day tour. Students taking this tour may work out a maximum of six hours' credit.

Dr. Henry C. Taylor, ex L. A. '91, president of the American Country Life Association, has been appointed American delegate to the International Institute of Agriculture at Rome, Italy. The appointment was made on the recommendation of Secretary of Agriculture Wallace. Dr. Taylor, who is a brother to Carrie Taylor Cubbage, dean of women at Drake, and Mrs. Taylor, née M. Elizabeth Brunner, L. A. '94, is now stationed at Rome.

The Drake Relays, April 27, 28, were better than ever. They marked the celebration of the Silver Anniversary. A record number of athletes and schools were represented. In twenty-five years a lot of records have been set and a lot more broken. This year was no exception. To add to the interest and enjoyment of the program there was a mass band of about 2,500 pieces made up of city, high school and college musical groups from all parts of the state.

Eureka College

On Sunday morning, April 15, Mrs. B. F. Higdon passed away at her home in Britt, Iowa. For a number of years Mr. and Mrs. Higdon lived at Paxton, Illinois, but about fifteen years ago they moved with their children to Britt, Iowa.

Mrs. Higdon is the mother of Professor E. E. Higdon of Eureka College, E. K. Higdon of the Philippines, Mrs. Paul Milion who is the wife of the pastor at Shelbyville, Indiana, and five other children, three sons, and two daughters. Seven of the eight children attended Eureka College, and three of them are graduates of the institution.

Dr. R. E. Hieronymous, formerly president of Eureka College, spoke in chapel recently on "The Beauty Spots of Illinois." The talk was illustrated with slides made from photographs which Dr. Hieronymous had taken in different parts of the state. His many friends at Eureka are always glad to welcome Dr. Hieronymous who spent so many years in that county as teacher, president of the college and leader in the church.

On the evening of May 9 there was a Eureka Rally at the First Christian Church of Springfield, Illinois. At this Rally

President Lyon spoke, as did also members of the Student Board of Control. Dr. H. O. Pritchard, a former president of the college, gave an address on the "Advantages of a Christian College." The college Glee Club furnished the music for the occasion.

Illinois Disciples Foundation

The annual foundation banquet was held Friday evening, April 13. Advertised as an "Around the Council Fire" banquet, the dinner was worked out in Indian style to the least detail. The diners sat about wood-fires.

The series of discussions scheduled for the student classes in religion have been going ahead. On April 8, Dean Maria Leonard spoke on "The Home as an Expression of the Best in Human Personality," and on April 15, Dr. R. E. Hieronymous discussed "The Home and the Community."

The Student Forum, at its Sunday evening meetings, has been presenting varied programs. For April 8, Professor G. H. Dungan led an open discussion. The high spot of the Forum year was April 15, when Lucy Coe, president of The XII, unveiled this year's plaque. The XII is an honorary group elected annually from the junior, senior and graduate classes for outstanding activity in the Foundation. The names are inscribed on a plaque which is hung in the foundation office each year alongside the plaques of former years.

Lynchburg College

The state convention of Virginia will be held at Lynchburg College this year, June 11-14. One of the strongest programs in recent years has been planned.

Nine students, as compared with thirteen at the end of the first semester, comprise the dean's List of Honor for the mid-term report. Sophomores lead the list with four students; seniors, two; juniors, two; freshmen, one. Six of the honor students are day students.

Professor Ruskin S. Freer, head of the department of biology, has announced that Walton Gregory, class of '34, has been awarded a Du Pont Junior Fellowship in biology at the University of Virginia. At present Mr. Gregory is engaged in work in this field as laboratory instructor in freshman biology, comparative anatomy and embryology.

Phillips University

All arrangements have been made to repeat next year the Band Festival which was recently given by Phillips University. All six of the judges, coming from remote parts of the country, have promised to return.

At the close of the great concert conducted by Edwin Franko Goldman of New York City, in which there was a mass band of five hundred musicians, men picked from the twenty-five hundred who took part in the Festival, President I. N. McCash conferred the degree of Doctor of Music upon Mr. Goldman.

Phillips summer school will open May 28. In addition to the regular faculty

(Continued on page 45.)

Speaking of Books

John R. Mott, World Citizen

BASIL MATHEWS has done one of his best pieces of personality interpretation in this volume of 450 pages. It is a striking story of how the principle of good will draws together men of different races throughout the earth. John R. Mott has been the ambassador extraordinary of such fraternity for the last forty years. With his remarkable genius for friendly organization he has created the greatest international Christian fellowship which the modern world has known. He has organized the international student fellowship; he has been the chief leader and organizer of the International Y. M. C. A. and it has been his world vision and statesmanship which has largely been responsible for the creation and remarkable work of the International Missionary Council of which he has been chairman since its beginning in 1919.

Mr. Mathews has packed into his volume interesting and vital facts concerning these great world movements, as well as a mass of interesting incidents and personal interpretation. He shows the "adventurous planning and vigorous action on a world scale," in which this remarkable personality has traveled nearly two million miles, or the equivalent of more than sixty times around the earth, has led in raising more than three hundred million dollars for philanthropic work and has vitally touched the Christian leadership of all nations as no other leader of modern days.

S. J. COREY.

Alcohol—Its Effects on Man

HERE is the volume for which the busy pastor, departmental superintendent or teacher has been looking. Ever since repeal went into effect church leaders have been asking, "Where can we get reliable facts?" That demand has been answered by the brilliant professor of public health practice in the Columbia University School of Medicine. In *Alcohol—Its Effects on Man*, he has summarized the conclusions drawn from a vast body of data assembled by research workers in medicine, biology and psychology all over the world. It answers all the usual questions about the nature of alcohol and its effects upon the brain, nerves, digestion, the heart, the kidneys, reproduction, longevity and insanity. He states facts without exaggeration and where facts do not justify popular conclusions he does not hesitate to say so.

The book contains twenty-seven short chapters and is so organized that its data are available without long search. It is heartily recommended to all who want the

latest and best on the scientific phases of the alcohol problem.

JAMES A. CRAIN.

Mahatma Gandhi, His Life Work, Influence

THIS is the best biography this reviewer has seen of that fantastic figure who leads India's millions with such strange power. It was written by Bishop Jashwant Chitambar, a Christian, who is neither pro-Gandhi nor anti-Gandhi. From the background of his own wide acquaintance in India he discusses the complicated religious conditions in that land and shows clearly Gandhi's attitude toward Christianity. John R. Mott in his Foreword to this study says, "Of various Indian accounts of the present position, trends and outlook in India, this gives the impression of being one of the best balanced."

Rural Adult Education

THE largest enterprise in adult education in America, measured in terms of money expended, number of persons professionally employed and people reached, is the program of rural adult education." This book describes the amazing variety of agencies and meth-

ods in use helping rural people to continue their education beyond school. It also briefly traces the history of adult education in so far as it affects rural people from Washington's day down to now. The chapter titles are the best summary of the wide scope of this well-written and useful volume. It describes adult education in "Library Services," "The Public Schools," "Agricultural Extension," "College and University Extension," "Parent Education," "Religious Organizations," "Farm Organizations," "The Cultural Arts," "Radio Programs," "Folk Schools" and "Community Study and Organization." It ends up in a most pointed discussion of the problems involved in the improvement of rural adult education. Pastors and missionaries will sooner or later find this book a necessity.

The New Church and the New Germany

FOR thirty-five years Dr. Charles Macfarland has been in close, friendly relationship with German church leaders. This book was written as a result of this long association and of a recent visit of three weeks to Germany in which Dr. Macfarland interviewed Hitler, Karl Barth, Bishop Mueller and a number of other figures prominent in German political and religious life. It is probably the best general study of the situation in Germany in so far as it affects the religious life of that troubled nation. We need to reorient our sympathy and understanding of German problems. The reading of books like this will be an indispensable help to us as we deliberately strive to include in the circle of our sympathies again this nation whose present is hedged about with so many difficulties and whose future is so uncertain.

The Rural Community and Social Case Work

IN THIS book a trained social worker with a first-hand knowledge of farm life attacks the problem of rural social work. This is the first book of its kind and will be of great use to pastors and others interested in the rural and small town church. It describes the ABC's of organizing for rural case work, setting up an agency, the qualifications of the rural social worker, how to administer the office, and how to secure the partnership of the community in finance and in cooperation. The recent economic emergency has made too many people think of social work in terms of relief only. The wider field of programs of public welfare need now to be emphasized. This book is a notable contribution in that direction.

Books Reviewed in This Issue

JOHN R. MOTT, WORLD CITIZEN, by Basil Mathews. Harper and Bros. N. Y. \$3.00.

ALCOHOL—ITS EFFECTS ON MAN, by Haven Emerson, M.D. D. Appleton-Century Co., New York. \$1.00.

RURAL ADULT EDUCATION, by Benson Y. Landis and John D. Willard. The Macmillan Company, New York. 1933. \$1.75.

THE NEW CHURCH AND THE NEW GERMANY, by Charles S. Macfarland. The Macmillan Company, New York. 1933. \$2.25.

THE RURAL COMMUNITY AND SOCIAL CASE WORK, by Josephine C. Brown. The Family Welfare Association of America. 1933. \$1.00.

MAHATMA GANDHI, HIS LIFE, WORK AND INFLUENCE, by Jashwant R. Chitambar. The John C. Winston Co., Philadelphia. 1933. \$2.00.

THE CHRISTIAN MESSAGE AND THE WORLD TODAY. Round Table Press, Inc., New York. 1934. \$1.50.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Station UCMS Broadcasting

AFTER two years and a half in this country, Mr. and Mrs. W. H. Edwards are returning to their work in Africa. They sail from Boston June 10 on the SS. "Caledonia" of the Cunard Line. While it will be a sore trial to leave their seventeen-year-old son, Donald, they are indeed fortunate that he will have a home with Mr. and Mrs. H. B. McCormick of Lakewood, Ohio, during their absence.

A recent caller at headquarters was Mrs. Nellie Butchart, of Eureka, Ill., widow of Dr. James Butchart who did such an outstanding medical work in China. Mrs. Butchart was herself an efficient missionary for many years. Her second son, Harvey, married Roma, a daughter of Bert Wilson of the Pension Fund, and he is on the faculty of Butler University, teaching mathematics and astronomy.

Miss Mary Thompson of Harda, India, has given forty-two years of service in India. After eleven years of continuous service she is visiting her native land of Australia but plans to return to India. Although seventy-three years of age she begins her day with prayer and Bible reading with her Bible women and then they start off in her bullock tonga to visit in the homes of the women. Since the work in Harda was closed Miss Thompson is all alone in that town so far as foreigners are concerned.

We regret to hear of the death of Mrs. Mary Jane Higdon, April 15, 1934, at Britt, Iowa, at the age of 73. She was a devoted Christian woman and mother of E. K. Higdon of Manila, P. I., E. E. Higdon of Eureka College, and Mrs. Paul E. Million of Shelbyville, Indiana.

Miss Ruth McElroy of Nantunghow, China, who has not been well recently, sailed from Shanghai, April 25, and will arrive in San Francisco, May 14.

Mr. and Mrs. Edwin Marx of Nanking, China, will reach California on furlough in June or July. Because of the retrenchments all along the line they remained on the field an extra year and are both very much in need of rest. Mr. Marx has for a number of years been secretary and treasurer of the China Mission.

In listing a number of Indian missionaries who would return to America this year, we noted erroneously the names of Miss Alice Clark, Miss Ethel Shreve, Miss Ann Mullin and Mr. and Mrs. H. M. Reynolds. These missionaries will stay on in India for another year.

In a late issue of *The Australian Christian* we note that George T. Walden, who has served as secretary of the Federal Foreign Missionary Board of Australia for many years, has retired from active service. Mr. Walden graduated from Transylvania University and returned to

his native land where he has rendered faithful and efficient service in establishing and building up churches, and in these later years particularly to the cause of foreign missions.

Two interesting guests recently have been Dr. Jennie Fleming of Mungeli, India, who has spent twenty-seven years in that country and was on her way to her mother's home in Columbia, Missouri. She was accompanied by Miss Elizabeth Moody, daughter of Mr. and Mrs. Joseph E. Moody of Hatta, India, where they live thirty miles from Damoh, and from other foreigners. Miss Elizabeth had the interesting experience while on her way home of having an audience with the Pope, made possible by some Catholic friends of steamer acquaintance. Her brother is taking his first year in medical school in Louisville, Kentucky, and she is already considering the advantages of several schools before making a selection for the fall term.

We never get over marveling at the instant recognition we are able to give to the voice of a friend. Just this morning in response to a ring of the telephone we recognized the voice of our former editor, W. R. Warren, who has been basking in the sunshine of Southern California for several months, storing up energy for his continued labors with the Pension Fund. With Mrs. Warren, on their return trip, they were able to have a visit with the eldest daughter and her family in Amarillo, Texas, and with Mr. Warren's mother, who is in her ninetieth year, in Higginsville, Missouri.

In a letter from C. Manly Morton dated March 31 he has this paragraph:

"Judge Ira K. Wells of the United States Federal Court died Sunday night. I was asked to conduct the service in Union Church on Tuesday. The body is being taken to Arlington where it will have its place among the nation's most honored men. He was one of the United States officials who in the highest possible sense honored our country and awakened respect and honor in the Puerto Ricans."

J. Z. Hodge, secretary of the National Christian Council of India, Burma and Ceylon, in the February issue of *The National Christian Council Review* tells the story of the Agricultural Fair at Pendra Road, India, and pays splendid tribute to Mr. and Mrs. Walter G. Menzies, the originators and prime movers in this enterprise. *WORLD CALL* carried a story of this Fair in the April number.

Several times during the past year we have noted special honors which have come to Miss Mary Ellen Todd, daughter of Dr. Joseph C. Todd, dean of the Indiana School of Religion, Bloomington, Indiana. We now learn that she has been awarded the senior ring by Theta Sigma Phi, an

honor which is bestowed each year upon the outstanding coed. Miss Todd is retiring president of A. W. S., a member of Mortar Board, honorary senior women's organization; of Kappa Kappa Gamma, social sorority; and of Phi Beta Kappa, honorary scholastic organization.

In *The Indianapolis Star* of May 6, there appeared a letter from Meredith Nicholson, minister to Paraguay, noted author and a native of Indianapolis, in which he recounted some of the events which have taken place since his arrival in Asuncion. Among other things, he refers to our own missionaries and their work:

"The entire faculty of the Colegio Internacional was present at the reception. This served to emphasize the Hoosier element in the gathering, as the headquarters of the missionary society of the church of the Disciples of Christ, which sponsors the Colegio, is in Indianapolis. Dr. Elliott, president of the Colegio, and several of his associates attended Butler College.

"The school, with its fine equipment and intelligent direction, is held in highest respect here. I am proud to feel that in this way Indiana stretches out an arm to assist in the realization of the cultural aspirations of this valiant republic of South America."

Luther Shao (Shao Ching-san), a member of our South Gate Christian Church, Nanking, China, and now attending Yale University, completing his work toward a Ph.D. degree, has been selected as first among all Chinese in the United States and Canada to represent China at the next meeting of the executive committee of the World Sunday School Union which meets in Montreal, Canada, the last week of May. His wife, who remains in China, was graduated from our Christian Girls' School in Nanking and also from Ginling College. She is now treasurer of her Alma Mater.

E. C. Davis of our India Mission was ordered to take a prolonged vacation, following an illness of several months. With Mrs. Davis he is making the round trip to Australia in the hope that the long sea voyage may restore his health.

Miss Myrtle Furman made a flying visit to Indianapolis to visit headquarters and renew fellowship with India missionaries residing here, on her way from the boat to her home in Des Moines, Iowa.

We learn that the women of the Batang Church observed the World Day of Prayer February 16, thus keeping step with the Christian women of the whole world. Mrs. Minnie Ogden, who served so many years in West China, translated the program and the women followed it, adding for themselves a petition for the return of the missionaries. Thus are these Christians carrying on in the midst of heathenism and without help from America.

Missionary Organizations' Own Section

A Service for the Installation of New Officers

(During the prelude of the following hymn the retiring officers and the incoming officers come to the front. They may face each other in two parallel lines between the leader and the society or, if this is impossible, they may stand in a semicircle facing the leader.)

Hymn.—"The Love of Christ Constraineth Us." *All.*

(Tune of "America the Beautiful")

1. The love of Christ constraineth us;
He leadeth in the Way.
With hearts all purged of selfishness
We follow him today.
The love of Christ constraineth us
To work and love and pray;
To win the world to love and truth—
To Christ, the Life, the Way.

2. Come join our Christian fellowship
The Gospel news to preach;
The old and young of every land
In Jesus' Name to teach.
The love of Christ constraineth us
To Him to give our best;
To share his love that all the earth
Together may be blest.

Leader. We have come to the close of another year in our missionary work and the term of office has expired for those who have labored in patience and love as leaders in the Master's service. Again the lots have been cast and it has fallen upon these newly elected officers to carry on the work we love.

Jesus said on one occasion to his disciples: "No longer do I call you servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have known of the Father I have made known unto you. Ye did not choose me, but I have chosen you, and appointed you, that ye shall go and bear fruit, and that your fruit shall abide; that whatsoever ye shall ask the Father in my name He will give it you."

As you have been called to become officers of this society, you have come into that inner circle of Christ's friends, those who were near him day by day that they might become leaders. The members of this society look to you for leadership from year to year. And not only do we look to you, but the people of the world are looking to you, those who are without Christ in this and other lands who turn to groups like this for a knowledge of Christ, the Light of the world.

The retiring officers will now, each in turn, invest their successors with a symbol of their new responsibility. (In case any officer is to succeed herself the leader may install her.)

Retiring president (giving to the new president a gavel or a lavender flower). As retiring president of this woman's missionary society I present you, the incoming president, with this symbol of your new duties and responsibilities. May you have the wisdom and grace to lead this group of women into greater and more worthy service.

Retiring vice-president (giving the new vice-president a Bible or a blue flower). As vice-president of this society I have tried to uphold the hands of our presiding officer and to help her to lead the way. May you be loyal and true to your president, to your society and to your Christ whom we all try to serve.

Retiring recording secretary (giving the new recording secretary the secretary's book or a white flower). As recording

secretary of this society I present to you, the new recording secretary, a record of what we have tried to do in the past year. I charge you to keep with truth and faithfulness a record of things we hope to accomplish in the new year.

Retiring corresponding secretary (giving the new corresponding secretary a pen and sheaf of letters or a red flower). As corresponding secretary I pass on to you a symbol of what you may use in carrying out the duties of your office. May you have the love and the courage that will lead you to keep our society in touch with other women everywhere, those serving and those served.

Retiring treasurer (giving the new treasurer the treasurer's book, a bank book or the offering baskets or a yellow flower). As treasurer of this society I have tried to keep an accurate account of gifts, administering them as a faithful steward, and I now entrust to you this sacred task. May you with patience and joy carry on this labor which makes it possible for us to reach out to the ends of the earth and share in the kingdom-building enterprise of the church.

Retiring literature secretary (giving several missionary books or a spray of green foliage to the new literature secretary). During the past year I have kept in circulation the books of our missionary library. As our knowledge grows of people in other lands so our interest in world service will increase. I give you now this symbol of your task and call to your attention the importance of your service.

Retiring World Call Secretary (giving to the new WORLD CALL secretary a copy of WORLD CALL or a variegated flower). Because we appreciate the value of receiving month by month the latest news and the best information about the various enterprises of the Disciples of Christ I have served as special representative for WORLD CALL in our church. As you receive this symbol of your office may you resolve to bring its blessing into every home where it can possibly go.

Leader (addressing the new officers). In assuming this sacred trust and knowing that Jesus said to his disciples long ago: "Go ye into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever I have taught you, and lo I am with you even unto the end of the world,"—do you promise to faithfully endeavor to perform the duties devolving upon you?

New Officers in concert). I do.

Leader (addressing members of the society). You, the members of the missionary society of the ----- Christian Church, having chosen these women to serve in these offices during the coming year, have by that act assumed the responsibility to follow where they lead. Do you now promise to give your whole-hearted support and encouragement to these officers remembering that "we are laborers together with God"?

Members of the society.—We do.

Hymn.—"Blest Be the Tie that Binds" (*first verse only*).

Prayer by the Leader.—Our Father and Our God,

We wait before Thee now, asking Thy blessing upon us. We come asking forgiveness for the failures and shortcomings of the past year. We thank Thee for the joy that has been ours as we have tried to serve Thee through sharing the gospel with others. We pray for Thy guidance as we strive to serve Thee better in the new year that is just ahead. Bless, we pray Thee, with wisdom and courage and faith those whom we have chosen to lead us. And bless us as we strive at all times to follow their leadership and to work with all those who through nobler living and increased giving are helping to build a better world.

In Jesus' Name and for his sake we ask it,

Amen.

Hymn of Dedication.—"Take My Life and Let It Be." *All.*

Programs for Adult Organizations

For the Leader of the July Program

Topic: Our Yesterdays

My dear Leader:

AS WE make plans for the July program there are so many things to be taken into account. We are starting a new year and yet not a new series of studies. For a full year our program themes have been built around the Sixtieth Anniversary of our organized woman's work. We have given thought to the earliest organizations, the beginnings of the work and its growth and spread through sixty years, pioneer leaders in this land and missionary pioneers. We have marveled at the courage, determination and devotion of those women of the earlier years as they faced opposition and misunderstanding and overcame their timidity and dread of public appearances. We have found both humor and pathos in the records, high courage, sacrificial living and fruitful serving and through it all there has been born within us new appreciation and deepened loyalty to the Master's work. We have seen the work of the church in the homeland and foreign fields pass before us as a mighty pageant, a thrilling and moving spectacle.

In this new year's study the first four months continue the past year's theme. See Outline of Programs, page 4, in the *Year Book of Programs*. Some of the foreign work has not yet been studied and that will appear in the August program. September will summarize the present-day program of work in all lands. October will be the anniversary program. Our July program, and as leader your interest is specifically here, is on the history of our woman's work. Throughout the study we have not differentiated between work begun and carried on by the different boards (American Christian Missionary Society, Foreign Christian Missionary Society, Christian Woman's Board of Missions) but have thought in terms of our church at work in its united task. This program however gives us the opportunity to follow our missionary organizations as they have developed through the years. Let us take a look at the program plans. See *Year Book of Programs*, page 8.

The devotional study appears by request and was first used in the meeting of State Presidents and Secretaries in Indianapolis, October, 1933. The message harmonizes with the theme being studied and it is hoped that your devotional leader will use it in your meeting.

The first feature suggested for the study hour is *Forward Through Sixty Years* and is a study of the developing women's work. The writer, Mrs. Josephine M. Stearns, was long connected with the women's work after serving as a missionary in Mexico and draws upon her own memories as well as the records. This talk

will glimpse all the work over the land. The second feature, *My State and My Society*, is the history of your own state and of your local society. There has been mailed to the president of your society a mimeographed history of your state. You will get this from her. If none has come to her write to headquarters or to your state secretary. This is a brief history. You may be able to supplement it with additional interesting facts and incidents. Your state office may be publishing a history or may have material available in some form for you. Longer histories have been prepared and are on file but only this briefer story comes to you. It will be fine if you can have someone in your society supplement the state history with a sketch of your own society's beginnings and experiences through the years.

Whom We Delight to Honor is the third feature for which a leaflet is provided. This is a series of impersonations of early leaders among the headquarters women and the women pioneer missionaries. Suggestions as to the best use of this material accompanies the leaflet. It will be fine if you use it as planned.

These three leaflets are found in the *Program Packet* which contains the leaflets for the first six months of the year. The price is fifty cents. If, however, the year's supply is ordered at one time the price for the year, two packets, is seventy-five cents. If you wish to order the leaflets for July only, the price is ten cents for the set. Order from United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

If you use these three features it will make a full program. In fact for some groups it would be too long. The series of impersonations might be enough for one program. Or you may want to omit either the general or the state history. But do be careful not to spoil your program by making it too long and too full.

If you are wanting something different than these suggestions there is the *Biography Set* from which you might choose the following sketches of missionary leaders in the general work: Mrs. Pearre, Mrs. Atwater, Mrs. Harrison, Mr. McLean and Mr. Burnham. Pioneer missionaries in the set are: Miss Kingsbury, Miss Graybiel and many, many others.

A delightfully refreshing little story appears in this issue of *WORLD CALL*, "Recollections," by Bertha Mason Fuller (Mrs. J. H. Fuller) of Little Rock, Arkansas. She has been a much-loved missionary to Mexico, state secretary of Texas and now for many years state secretary of Arkansas. You will enjoy her reminiscences and the story will give a happy touch to the program if you can find the place to tuck it in.

You will find in your new *Year Book of Programs*, on the inside cover page (back), a lovely hymn written by Miss Hazel Harker and sung to the tune, "America, the Beautiful." The title is, "The Love of Christ Constrains Us" and will be especially appropriate for this program. Be sure and use it. "The love of Christ constrains us," you will recall, was adopted as the motto of the C. W. B. M. when first organized and continued through the years. It is used now on the letterheads of the U. C. M. S.

"Our Missionary Motive" which appears on the inside cover page (front) of the *Year Book of Programs* is quoted from the "Jerusalem Conference Report" and might well be read in concert or by one person not only in this meeting but frequently throughout the year.

May we all of us have splendid, most interesting and helpful July programs! I do so hope that no one omits this meeting. It would be just "too bad" to miss this material. We need it! Good wishes for the successful carrying out of all your plans are yours, from

Another Program-Planner.

For Your Fellowship Hour

You may want to honor the incoming officers as honor guests. Or you may let your Fellowship Hour center around the people who have had part in the impersonations, *Whom We Delight to Honor*. They should be in costume if possible for those impersonations and they might still remain "in character" during the Fellowship period. Picnics are so often the order of the day for July programs and if you are having one then your entertainment is cared for. If refreshments are wanted something simple, cool and sumptuous would be suitable.

Our New Programs

The programs for 1934-1935 are grouped into three general divisions: *With Gratitude for the Past—A Pledge for the Future*, four programs completing our sixtieth anniversary study and observance; *Linking the East and the West*, three programs on the home missions theme, "Orientals in the United States" and peace; *The Sunrise Kingdom*, five programs on the foreign missions theme, "Japan." If you have not ordered your supply of the *Year Book of Programs* and the *Program Packet* you will want to do so at once. Prices are the same as last year: booklets, 5 cents each or 50 cents a dozen; packets, 50 cents a set or 75 cents for the year's supply if ordered at one time.

Programs for Young People

Circle

(For Young People, Ages 18-24)

1934-35: *Toward Understanding.*

July Theme: *Why the Circle.*

TOWARD Understanding" is the theme for the Circle programs this year. The programs are built around questions or problems which are outstanding, and which when answered will lead toward understanding of "Orientals in the United States" and "Japanese People."

The missionaries at home and abroad who know and love the Japanese are sharing in the preparation of our program materials. We are also gratified to know that we will have contributions from our Japanese-Americans in the United States, and also from our Japanese friends in Japan.

Program Guide

We hope you like the new Program Guide, "Toward Understanding." You will observe several important features. On pages 4 and 5 you will find a place to record "The Circle Aims," "My Aims" and "My Record." The continuation of this feature comes as a request of young people and their advisers who have found it helpful.

Each month you will find, in italics, a pertinent quotation, then a question around which the program helps and suggestions are prepared. Following this you will find these three main headings: "For Consideration," "For Meditation," "My Decision for Action."

"For Consideration," is a question or suggestion for the entire group to consider in their meetings. It relates to the theme of the program, and will guide the group in selecting vital points or items that have been suggested. In some instances it may call for the individual's attitude or response.

"For Meditation," is a statement or question for the individual which is closely related to the theme. It challenges the individual member to evaluate and examine his life. He is required to ask the questions: How do I measure up? Where can I strengthen my life? What can I do?

"My Decision for Action," suggests that many will wish to insert a few words indicating a desire for growth and action.

"The Book of the Month" page suggests a book that is related, in most instances, to the theme of the month.

Program Packet

The "Program Packet" is issued twice during the year, in May and in November. Each Packet includes a six months' supply of materials.

We would be glad to hear from you if you have questions or if we can assist you as you begin the study during the new missionary year.

Senior Triangle Club

(For Young People, Ages 15-17)

1934-35: *Oriental Highway.*

July Theme: *Triangle Highway.*

THE theme of the Hi-Tri Club programs for 1934-35 is "Oriental Highways." The first three months is a general program. We will consider in July the ways in which we may do more effective work in our Hi-Tri Club. In August, the vacation time for so many people, we will consider books and the ways we can use them. Then in September it is a pleasure to think of the pioneers who blazed trails sixty years ago.

Would you like to turn your Ford toward the western coast for a three months' visit among the Japanese-Americans in California and then board the "Tomo Maru" the "friend ship" for Japan?

We can visualize all sorts of interesting sights, experiences and good times on Highways which will lead us westward among these Japanese-Americans and then to Japan. This trip is planned for nine months of our study.

The Program Guide

We hope you will like the new Program Guide, "Oriental Highways." You will observe several important features. On pages 4 and 5 you will find a place to record "Triangle Aims," "My Aims" and "My Records." As you turn to the programs from month to month you will find, in italics, a pertinent quotation. Following this is the theme for the month.

During the first three months a question or statement calls attention to consideration of some problem as it relates to the individual in the group life. During the next nine months the Program Guide becomes the Travel Book in which Hi-Tri members will record the names of interesting places they visit, the people they meet, missionary work that impressed them, etc.

On the "Book of the Month" page, twelve books are suggested. These books will be very helpful to the young people from month to month. You will note that a great many of the books are those published in 1933 and 1934.

The Program Packet

The Program Packet is issued twice during the year, in May and November. Each Packet includes a six months' supply of material. You will find:

Worship Suggestions

For the Leader—suggestions for planning the meeting

The Fact Finder's File—quotations and excerpts from books and magazines for use in posters, graphs and short talks.

Leaflet material—stories, dramatizations, reports and discussions.

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1934-35: *New Friends in America.*

July Theme: *New Friends in the Coke Regions.*

Worship Theme: *Sharing Problems.*

Why Not a Picnic Meeting?

DO YOU find it a little harder to keep Triangle Club members interested in the summer time? It is only human nature to desire less work and more leisure during the summer months, especially among boys and girls who are enjoying a vacation from school. It might be a good idea to plan the July meeting in connection with a picnic for the group, to which they invite their friends. In this way your program and the project we are going to suggest will reach a larger number.

Something to Do that Will Help

A fire that burns down a church is always a tragedy and when it destroys one of our home missions churches it is an especially great loss. Early in March our church at Allison, Pennsylvania, in one of the coke towns, was completely destroyed by fire. If you know anything at all about the privations of people living there, you will understand what it has meant to lose their social and religious center. Needless to say, there are plans to rebuild as soon as possible. The mining company for which the men of the community work are ready to help finance the new church and the people themselves, although having had less work than usual, are ready to sacrifice in order to help as much as they can. The home missions department will also have a part so that before winter if possible there may again be a little white church on the hill. We can see how necessary it is that we bring in every bit of our offering, adding to it if possible to help rebuild the Allison church.

There is another way, too, in which we can help. The library, the Sunday school supplies, pictures, Bibles and everything else, were burned. Perhaps we can have a little "Doing-Without" project for the next month, each one agreeing to give up candy, ice cream sodas or shows and bringing a gift to help replace what the Allison boys and girls have lost. New Testaments, good books to read, mounted Bible pictures for juniors and intermediates, and crayon, scissors and sewing supplies for the smaller children will be appreciated. These may be sent to Miss Ruth Boll, 526 Second St., South Brownsville, Pennsylvania.

If your group undertakes such a project it should be a special bit of sharing that will not affect in any way the regular offerings. Each one may earn or save his gift to make it real sharing.

Devotional Study of Missionary Societies

Theme for the Year: "Moments with the Master"

JULY

Nevertheless at thy word we will

Call to Worship: He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty . . . Be still and know that I am God; I will be exalted among the nations; I will be exalted in the earth . . . And I heard the voice of the Lord saying, Whom shall I send and who will go for me? Then I said, Here am I, Lord, send me . . . And lo, said the Master, I am with you always even unto the end of the World.

Response: My Jesus, as Thou Wilt (one stanza, sung softly).

Scripture: Luke 5:1-7

THEY loved to fish, that well-known four, Peter and Andrew and James and John. They loved the waters of blue Galilee; they liked their rude, unpainted boats and their nets with the fishy smell; they loved to push out from shore in golden evening glow and all night long in soft enveloping darkness or when moonlight cast a mystic lane adown the lake, to let down their nets into Galilee's depths. Then when darkness gave way to faint morning twilight, when the night mists began to lift and the east to redden toward a new day they liked to gather in those nets and, heaping their silvery catch upon the shining sands along the shore, go home to sleepy families just stirring and hot breakfast in preparation. No special hazards, no venturing into the unknown and untried but the everyday round in the midst of places and people, well loved and familiar. A quiet, comfortable, satisfying, contented, safe existence.

Came a never-to-be-forgotten day when the Master of men walked along the shore while they sat in their boats mending nets after a night of unrequited toil. Gone the charm of wind and sun and sparkling sea. Gone too, the usual lure of the fishing business. Discouraged, discontented, disheartened, a vague unrest filled their souls. Perhaps, after all, they had not chosen the best occupation; the fishing business, perchance, was a mistake. They pondered, no doubt, their fitness for this task. Came then a matchless voice speaking courage to their souls, "Launch out into the deeps. Let down your nets for a greater draught of fishes."

"But, Master" (it was the usual spokesman of the four), "but, Master, we have toiled all night and taken nothing." A shadow of impatience and vexation in the voice. Did he not know, this Master of men, how hard they had labored and how unsuccessful the long night of toil; how wearied their bodies; how broken their nets; how damp and chill the morning mists and how lusterless the day? This was, all fishermen knew, no time to fish. "Nevertheless"—it is never easy to make excuse when in His presence—"Nevertheless at thy word we will." And

you know how miraculously blessed was their toil that day and how, when his impelling "Follow me" stole like a symphony into their hearts, they unquestioningly left all and followed.

So you and I today. He sees our discouragements, knows how tired we sometimes are; knows how faithfully we labor and how fruitless sometimes that labor; knows how difficult the days and how hard the times in which we live; how cold, indifferent and selfish are some of those whom we fain would lead to more generous living; how the fires of missionary passion have burned so low. And knowing, understanding, sympathizing, yearning, yet he comes to you and to me and his words fall with hushed beauty upon our wearied hearts. "Launch out into greater service—out into the deeps—let down your nets for a greater draught."

"But, Master" (so you and I), perhaps a shade of irritation and vexation in our hearts. "Master, we have toiled faithfully for thee in Mexico, in Japan and in China; in Arkansas and Oklahoma and in the vast reaches of Texas, we have done our best; in California and Colorado, on the prairies of Kansas and Nebraska, in Ohio, Michigan, Pennsylvania, and even unto the Atlantic Seaboard, we have done what we could." "Nevertheless"—it is never easy to make excuse when in his presence—"Nevertheless, at thy word we will go back—back to the Virginias and the Blue Grass; back to Tennessee and Louisiana; back to Indiana, Illinois and Iowa. In Missouri, Minnesota and the Dakotas we will do thy will. In Oregon and Idaho and all the great Northwest we will serve with renewed zeal. To all our several places of responsibility we will return and gird ourselves for yet greater

service." And who knows how greatly blessed our work yet may be!

To the Philippine Islands about two years ago C. M. Yocum went to tell the Filipino leaders that the churches in this land could no longer help them as we had formerly done. And when that little group of evangelists heard his message they sat for a time in startled silence, a silence broken at last by a vibrant ringing voice, "I'll preach until I die." It was old Ruperto Ines, who as a lad had heard and heeded the message as spoken in the market place of his home village by the missionary more than a quarter century ago. Another took up the challenge and another and yet another, and they went forth to let down their nets anew. They already knew privation and hardship. They had always had so little. How could they get along with less? How could their poverty-stricken congregations, also in the grip of grave economic difficulties, do more? But they went forth nevertheless.

Some months later, perhaps a year, they came together for a conference. They were all there, pastors, evangelists, Bible women, those who had been serving among the pagan folk of the mountains and some of the lay workers. They had tasted poverty greater than in all the years before. They had, so it would seem to us, given their all. How could anyone ask them to do more? Yet the message of their closing consecration hour, led by the great-hearted Pablo Bringas, was, "Nayonam pay. Nayonam pay." It is not enough. It is not enough. We must do yet more.

And so you and I. It is not yet enough. We have served faithfully. We must do yet more. Still more he requires of us. May his yearning call steal with such magic beauty into our very souls that we will unfalteringly answer back, "Nevertheless at thy word we will." Thus launching out into the deep, under his direction and at his word, greater works we yet may do. The great world waits. The Master waits.

Prayer, followed by hymn, *Jesus Calls Us O'er the Tumult* (stanzas 1 and 4).

EDITH EBERLE.

Recollections

By BERTHA MASON FULLER

IN 1884 the very new church at Texarkana, Arkansas-Texas, decided that it needed a women's missionary society. This society must have been organized without benefit of clergy, as I do not recall any visitor from abroad coming to see us, and such an event could not have escaped my childish curiosity and imagination. Sometime later I heard that Aunt Patsy Smith was the president. Aunt Patsy was a widow, of large proportions physically, and of splendid executive ability, for she managed most of the ice cream suppers of the church. She lived nearby the little frame church which fronted on State Line Avenue where the post office now stands.

On inquiry, I learned that the missionary society cost ten cents a month and that the ten cents went to the missionaries. Just where the missionaries were I did not know, but they were out yonder somewhere. My knowledge of geography was deficient, beyond the fact that "out yonder" was Texas. Of the other side of Texas I had no information or understanding.

After much conversation on my part as to what a missionary society did, my father gave me ten cents one day and told me to go to Aunt Patsy's missionary meeting. I went. Aunt Patsy's parlor was familiar to me from many visits there, but today it looked strange.

There were more chairs than usual in the room. It was consciously cleaned up, and the chairs were set primly around the wall. Aunt Patsy's house was usually a very good-natured looking house, which does not always mean orderly. Being on time, I was the first arrival. Aunt Patsy asked me what I wanted and I said I had come to the missionary meeting. Small girls were not often in attendance at missionary meetings and she told me there would be no one there but ladies. Nevertheless I curled up on a straight chair and sat myself down to await developments, with my missionary dime held tightly in my hand. Dimes were not frequent in my small life and the missionary meeting was greatly dignified by being worthy of one.

By and by several of the sisters, well known to me in everyday life, came in with their best dresses on. They seemed subdued and walked, with that peculiar tread that people use at a funeral, to the various places in the room. By and by Aunt Patsy said they would begin their meeting, which she proceeded to do by taking out a magazine called *Missionary Tidings* and directing each lady to find some certain place in her Bible. It was those Bibles which they carried which made these familiar women seem strange to me. So far as I know I had never seen one of them carry a Bible anywhere before, though they may have done so frequently. They placed their Bibles on their knees and thumbed through them to the passage indicated. There were enough Bible passages for me to have had one, too, but I had no Bible and one of the sisters remarked, "She is too little, anyhow." I don't remember anything that was read or said except that each one in her turn did her part. There

were no leaflets and so far as I know no well ordered program, such as we have today, certainly no *Year Book* and no helps other than these Bible verses. Some of the ladies prayed after reading their Scriptures and when this part of the program was over Aunt Patsy called the roll. As she called the roll, each of the women arose and laid her dime on the table. There was no delay and no waiting for change. Every woman had come prepared with her offering. When Aunt Patsy had finished her roll she said to me: "Your papa told me to put your name on, too. Did you know that?" and I said, "Yes, I brought my dime." I climbed off my chair and silently placed my dime with the others—the dimes that went away over yonder somewhere beyond Texas, to a place where there were people—people who had not heard of the one true and Living God.

After the roll had been called and the dimes had been paid the ladies relaxed and chatted amiably. Aunt Patsy retired to the kitchen and brought in the antecedent of modern missionary refreshments—cups of hot amber tea and lovely big round homemade crinkly sugar cookies. I felt perfectly at home then and was urged to help myself several times, which I did liberally.

A missionary meeting sans leaflets, colors, *Year Books*, reference material, decorations, or even much knowledge of missions, but with all the essential elements—the Bible, the *Missionary Tidings*, dignity, roll call, offering and refreshments.

Thus began my missionary membership. To me that was one of the most romantic meetings I have ever attended and missionary membership has always meant my dime or more.

Echoes From Everywhere

Local Celebrity A Patient

The Nantunghow Christian Hospital recently had as a patient a local celebrity, Magistrate Cheng, mayor of Nantunghow and superintendent of the Seventh Kiangsu District. Mr. Cheng is proving himself to be a splendid official and the hospital was glad to be of service to such a man. He made rapid improvement from a successful operation and directed the government of the district from his sick room.

—China News Letter.

Working for Others

A deputation of five men (Japanese, second generation) visited us one Sunday evening informing us about the Japanese orphanage of Hollywood and the needed addition, a project being sponsored by the second generation. One of the very dependable girls was made treasurer for our groups and asked for contributions. Only a few responded. Finally the young people decided they needed to go out and solicit. Three timidly set out

one Saturday. They worked all day and secured \$64.00. They said some people, of course, were not so pleasant but others were so cordial they more than made up for those few. They had demonstrated to themselves that they could have courage sufficient when it was some worthy cause.

MARY ELIZABETH FULLER,

*Japanese Church,
San Bernardino, California.*

Heroic Effort At Sarasota

Secured pledges to buy the lot next to the church for a Sunday school plant. Hope to take that lot over this week or next. Then when we can we will put on the lot some house we can buy and use as classrooms for which we have great need. My class has been having from 44 to 54 recently and the Sunday school from 120 to 138. We need more classes and have no room for them. We are attempting to reach 150 in the school. Have only 87 members in the church. This is some task.

W. A. HARP.

Sarasota, Florida.



Mrs. Myrtle Bateman, Howard, Ohio, March 9, 1934. Devoted member of missionary society and active leader in all religious work. Age 31.

Mrs. Charlotte Klock, Covington, Pennsylvania, April 8, 1934. Charter member of C. W. B. M., organized by Mary Graybiel, April 4, 1893, and president several years. Age 86.

Mrs. Mary Goodspeed, February 15, 1934, Mansfield, Pennsylvania. President of missionary society for years. Age 90.

Mrs. Lucy Kemp, April 3, 1934, Louisville, Kentucky. Charter member of Prospect, Kentucky, missionary society and president for five years. Later active in Broadway Church, Louisville.

Mrs. Ella Howard, Bonham, Texas, March 21, 1934. Charter member of First Church, Bonham. Eldest daughter of Charles Carlton, founder of Carlton College. Faithful member of church and missionary society. Age 81.

Mrs. T. L. Metcalfe, Hopkinsville, Kentucky, April 5, 1934. Faithful member of missionary society for years.

Mrs. T. A. Campbell, Edina, Missouri. Charter member of missionary society.

Anna M. Doran, Hamilton, Montana, January 25, 1934. Charter member of church and member of missionary society. Age 80.

Mrs. Iva Lewis, Mesa, Arizona, March 21, 1934. Devoted and faithful worker in the church. Age 56.

Mrs. Fannie Stoner Ratliff, Ganado, Texas, December 29, 1933. Shut-in for over thirty years but deeply interested in everything pertaining to the church. Age 75.

Mrs. Flora Evelyn Ellinger, Ottawa, Kansas, February, 1934. Devoted time and talent to church for forty-one years and remembered Kansas Missionary Society and First Church, Ottawa, in her will. Age 77.

Miss Flora Petree, LaGrange, North Carolina, March, 1934. Faithful member of church and leader in civic enterprises.

Filipino Work in Los Angeles

Through a conference between Frank V. Stipp, superintendent of the Filipino Christian Fellowship in Los Angeles and Secretary Torbett of the Methodist Home Mission Board, arrangements have been made for the withdrawal of the Methodists from work among Filipinos in the Los Angeles area, leaving the whole responsibility to the Christian Church. During the conference, Dr. Torbett remarked to Mr. Stipp, "I have had your work investigated and I find that you have a real program and we are pleased to entrust this field to you." Twenty were added to the new Filipino church during the Easter time, eight by baptism. One family of four was baptized and two other mothers. This is a local missionary enterprise supported directly by the churches and friends in that area.

Real Stewardship In Congo

There is a little old man in one of the villages who is far away from his own home working among people of another tribe. Fourteen years ago he left his home to seek his fortune and came in contact with one of our back-country preachers who brought him to the Mission and has never gone back to his heathen home. He came to church on Bible Sunday with a beaming face bringing an offering of one franc and twenty centimes. Perhaps you think that tiny sum was not worth rejoicing over, but the people of that village are pitifully poor and there are only a few Christians. A real desire to help prompted the giving.

AMBRA H. HURT.

Mondombe, Africa.

Where One Gives All for Christ

A few days ago a villager of the same caste as the popularly worshiped god, Krishna, came to our Kulpahar pastor for baptism. His village is near Rath and this is more fruit of seed planted by Mr. Bierma during faithful years. He and the evangelists lived weeks at a time in the villages teaching men and children, while Miss Furman took the Bible women out for long and wearying days teaching the women and children.

The man did not know much but with dignity he made the good confession and said, "Yes" when asked, before going down into the water, whether he wished the sign of the Hindu, the scalp lock, cut off. Every man keeps this sign as long as he is a Hindu. When a Hindu becomes a Christian no Hindu will give him food or work by which he may purchase food, no, not to save his life. It happened that I was without a tonga man, so I was able to take on this man to drive my oxen and cut grass and weeds about the place.

MARY M. J. LONGDON.

Kulpahar, India.

South Gate Sunday School Flourishing

Mrs. Edna Gish of South Gate, Nan-king, China, is greatly improved in health and happy to be getting back to regular work again. She says that the Indiana Building is overrun with students this year, for in addition to the many new Middle School Girls, the Boys' Primary School has been combined with the Girls' Primary in that building. The first year of Senior Middle School has been added and that too swells the enrollment. Mrs. Gish says that because of the large number of new girls, she has started a Bible class just for freshmen and eighty girls have joined. They are packed into Mrs. Gish's beautiful big living room.

Mrs. Gish has taken great pleasure in the election as superintendent of the Gan Luh Hsian Sunday School (one of the schools in the South Gate district) of a boy who was won to Christ as a child there in that same little Sunday school. Coming up out of very poor unpromising surroundings he has become one of our best students in our Senior Middle School. Last summer, at the Summer Conference, he was elected by the students as one of next year's student leaders.

Unwanted Babe Finds Friends

I am starting on the difficult task of the care of a premature baby. She was born two days ago. Her mother has nephritis. The poor little mite only weighs two pounds and three ounces. We have her wrapped in cotton wool beside the big stove in the woman's ward with hot water bottles around her. The mother does not want her for she has seven other children, so she has given her to us. It's a common thing here in Luchowfu to give girl babes away. Especially a sickly or premature one like this. The mother just says she has enough and does not want her. It's an economic problem mostly.

GRACE CORPRON.

Luchowfu, China.

Mexican Work Prospering

The church here in San Antonio has had more than eighty confessions since July 1, 1933. On March 18, we had six confessions, two of them, among the finest young men in the Mexican Colony. One is our junior scoutmaster, and the other the secretary of our Senior Boys' Club, the finest basketball guard ever produced in a San Antonio high school, according to the sports writers. This young man is also a fine artist, some of whose work was on exhibit at the World's Fair in Chicago, having won second in the High School Art Contest last year—for all of Texas. In addition he is a wonderful young man, and a fine influence over boys, and the idol of his school.

E. T. CORNELIUS, superintendent.

*Mexican Christian Institute
San Antonio, Texas.*

Good Word From Boulder City

We quote the following from Dr. Dinmore, executive secretary Home Missions Council, after his visit to Boulder City:

"At the Christian Endeavor meeting at 6:30 there were forty-two as fine appearing young men and young women as I have seen in any church anywhere. I was especially pleased to hear so many of them take part in voluntary public prayer. They exhibited a real interest in a better knowledge of the Bible. They seemed to be vitally interested in the program of their church. At night there were ninety people in the audience. I was told that this was hardly an average audience. I had the privilege of talking with some of the members of the church and I was delighted with what they told me of the fine spirit of fellowship that exists in this community.

"I have wondered a number of times just what was being done in this church and was glad to have the opportunity of personal touch with the situation. Mr. Stevenson seems to be the right sort of a man for this task and he is apparently very happy in his work. I was greatly delighted with everything that I found out about the situation at Boulder City."

Huge Leprosarium For Shanghai

A drive is on, sponsored by the Chinese Mission to the Lepers, to erect a \$60,000 Leprosarium at Woosung, the port of Shanghai. It is to be known as the National Leprosarium of China. Shanghai alone has at least 2,000 lepers and it is estimated that somewhere round a million in China suffer from leprosy. The proportion of these receiving treatment is not large. One is glad to see that Shanghai will be attacking its leper problem in a new and effective way. Our mission hospitals all have their leper clinics and are touching the fringes of the leper problem in the stations where we work, but a widespread public health program will be necessary if this disease is to be eradicated.

—China News Letter.

Hidden Answers

1. When was the Congo Christian Institute opened?
2. What are some of the contributions in personnel which we have made to union work?
3. What Christian layman recently died?
4. What is remarkable about the town of Chilulu, Mexico?
5. What kind of a daily schedule does Kagawa follow?
6. How many babies in the Well Baby Clinic at Luchowfu, China?
7. What supplies are needed in Sunday schools and vacation schools in the Philippines?

1931, \$000.00: 1932, \$000.00: 1933, \$000.00:

Is that what you and your whole church have given for our aged ministers the last three years?

That's why, in spite of heroic giving by others,

The average monthly help given to 348 aged ministers and widows of ministers had to be reduced from \$22.87 to \$15.51!

Quick Action is Necessary—

- (1) To prevent further reduction in Ministerial Relief.
 - (2) To maintain Age Retirement Pensions on the present basis.
 - (3) To put a figure opposite your church's name in the next Year Book, which closes June 30th.
- (See Page 22.)

Pension Fund of Disciples of Christ P. O. Box 1635, Indianapolis, Ind.

Easter in Home Missions Churches

Phoenix, Ariz. (Capitol Church)—We had a great Easter, good program in the Bible school, 217 present, offering for Home Missions of \$91.00. Fourteen added to the church on Easter and four the Sunday preceding. W. H. HEDGES, pastor.

Sarasota, Fla.—You will be interested to know that on Easter I had 102 in my Sunday school class, 218 in the school and \$30 offering. There were three confessions of faith. At night we gave a pageant to an overflowing house, "The Resurrection," with costume and staging, lights, etc. We had the missionary societies of the city churches as our guests at a great Good Friday service. Have cash on hand \$152 toward lot we are buying next the church. Pension fund paid up.

W. A. HARP, pastor.

Madison, Wis.—Twelve added at the Easter season. Five baptisms.

H. R. LOOKABILL, pastor.

New Orleans, La. (Carrollton Avenue)—Our Easter service was largely attended. There were three additions. We are in a special pre-Pentecostal Campaign, and intend to emphasize evangelism. We hope to bring in a number of prospects. The union services which we have been holding with a Presbyterian and an Evangelical church in this community has worked out nicely for all concerned.

W. N. WEAVER, pastor.

Mexican Mission, San Antonio, Texas—In the four Mexican churches, McAllen, Robstown, Amarillo and San Antonio, there were 49 additions at Easter time. Other reports not in. Very large attendance everywhere.

E. T. CORNELIUS, superintendent.

Santa Fe, N. M.—From Dec. 1 to April 15 there were 16 additions to local church. The attendance at the monthly meetings of the Ladies' Aid runs from 15 to 25. By the end of this month we hope to be able to announce the organization of a missionary society.

A. B. CROCKER, minister.

Longview, Wash.—We had our best Easter in Longview; with prayer meetings in districts for the week preceding and candlelight communion service Thursday night, with 160 present. Sunday was a rainy day but there were 75 in the sunrise prayer meeting; 305 in Sunday school, last Easter 272; 400 in morning service, 28 additions, 14 by confession, 14 by statement, mostly adults. Large crowd at night for cantata "Christ Lives" by choir. Fourteen were baptized at close. Offering in Sunday school for Home Missions \$27, the largest we have ever made—well beyond quota. Also had my church treasurer send check to the U. C. M. S. for \$60, regular missionary offering from the church. Work in best condition since beginning of church—fine spirit, perfect harmony.

H. O. WILSON, pastor.

Ogden and Salt Lake City, Utah—We enjoyed a very successful Easter in both churches—our offerings were the outstanding events as far as new records are concerned. Salt Lake had a missionary offering of over \$31, which is the largest they remember having, and is also over \$6 above the suggested goal by the U. C. M. S. There were 163 in church school and 145 in church services, the largest attendance in memory of most of the people. One addition by confession and two more by statement at Salt Lake. At Ogden we had 90 in church school, \$8.77 offering or \$3.77 above suggested goal.

H. M. WALDRON, pastor.

Tuscaloosa, Ala.—Church greatly encouraged. Sunrise prayer meeting on Easter with 38 present; Bible school 94 present; \$20 offering for Home Missions; 115 at church service. One confession, two by statement.

CHAS. R. OAKLEY, pastor.

Easter is always a glad occasion, but last Sunday was an especially gratifying day in the churches. The service began in Mather at 9:15 o'clock with a baptismal service followed with the communion and worship of the church. A great Bible school greeted the teachers with 311 present. The attendance at Clarksville was especially good, with 164 at Bible school and a great evening service. The day was

closed with a baptismal service at Clarksville. Dry Tavern went over the top in a great way having 47 in the service. Altogether there were 522 in the Bible schools, which is the highest mark we have ever made.

CHARLES ALDRICH.

Mather, Pa.

We had a wonderful sunrise service at Boulder Dam but the Catholic priest this year was not able to cooperate with us as the former priest had done, by reading the Scripture, nor was the Episcopal rector able to participate. But there was a good crowd and a fine spirit.

We doubtless reached high-water mark for Sunday school attendance Easter morning with at least 450. We had a fine pageant which was repeated at the morning church hour. The chorus, assisted by an orchestra, gave a splendid cantata in the evening to a full house.

THOMAS E. STEVENSON.

With Pomp and Ceremony

On our recent itineration we had a visit from an old native king or "bokulaka." His official costume evoked some curiosity from my girls. He wore a tall feathered headdress with a mirror tied directly in the front. Around his chin, extending from ear to ear, was a five-inch fringe of various colored strung beads which dangled noticeably as he walked and talked. Suspended from either shoulder was a series of five wooden flutes. Around his neck, hanging below his waist, were three native-made bells. On each wrist were numerous iron, brass and bead bracelets and two small flat-shaped bells. I can't begin to name all his decorations, but the funniest thing of all was his little chocolate-colored page, who went before him blowing a horrible blast on a big calabash. This little fellow carried the king's stool and performed a very peculiar ceremony before placing it for him. The ceremony lasted fully fifteen minutes. Most of the native children were frightened by the weird noises, but not my two. The old "bokulaka" was about as interested in them as they were in him.

MARY SUE HAVENS.

Bolenge, Africa.

Helps for Leaders of Children's Groups

How Make the Most of Children's Day

THE first or second Sunday in June which most churches set aside as Children's Day, offers to leaders of children's groups an opportunity to present their departments to the church and give a demonstration of their work. Whether you use the suggestions for this as given in May WORLD CALL or build your own service, "set the child in their midst" and remember the children of the world.

Children's Day to the boys and girls means sharing with the children of the world. You may want to work out in your department a little dramatization built upon what they have discovered is being done by the missionaries of their church around the world. May and June King's Builders' section of *Junior World* give a number of stories. Or they may want to dramatize some of the things they have discovered about life in Africa or to play out some of the things their Children's Day offering will do for children in other lands.

Vacation Church School

NOTHING can help your church school more than a Vacation School if it is properly conducted. Whatever course you use will have some suggestions for missionary education. We suggest that you also use the Africa Special Packet. If you have already used most of that we will send you plenty of supplementary materials. Arrange a book table for geographies, travel and world friendship books. Encourage the bringing of curios and souvenirs from other lands. Suggest that magazines be culled for pictures illustrative of child life around the world. *Be sure that your Vacation School World Friendship offering is sent to headquarters marked "For the Children's Special."*

Program Helps for Children's Leaders

MATERIAL for the June 3 meeting was given in the May 6 issue of *Junior World* in the King's Builders' section, and the "Helps for Leaders" for that same meeting was in the May WORLD CALL.

June 10—Our Church in Mondombe

This is the missionary program for the month. This may be used either with the Christian Endeavor as its missionary meeting with the Mission Band, or with other groups wanting to use it. You will find

in the *Junior World* an outline for this meeting with suggestions and material which are fine. This is the last study of our lessons on Africa. Although the study this month is of our work in Mondombe, you doubtless will want to plan a review of the entire work in Africa in order that the children may see as a whole the splendid work being done by the missionaries and natives. Assign different phases of the work studied to various Junior boys and girls, or assign a review of the different stations to a particular Junior.

There are two articles included in the material in *Junior World* for this lesson. One is another story about Ekofa. This story will offer another opportunity for you to point out the comparisons and contrasts between the African and American children. The second article "Virginia Takes Us to Mondombe" is a letter which will tell much of Africa and Mondombe. The children will enjoy it.

As we close this series of studies on Africa and our work there, we trust the children have come to know the African children better and to appreciate the many contributions the people have made to the rest of the world. They understand the work being done and feel that they have a share in it. One of your tasks as a Junior leader is to help the Juniors to come to know all the children of the world and to love them.

June 17—God's Wonder Book: How It Came to Us

The outline for this program is in the *Junior World*. All Juniors should be taught to appreciate the Bible, to understand how it was first written, how to use it, and they should be encouraged to bring it with them to their Junior meetings. This program can be made a very interesting one but every Junior leader must acquaint himself with all the suggestions and material.

A "Bible Hunt" may prove helpful for your group. Divide your boys and girls into sides and aside from hunting various key verses you might include questions on the books of the Bible, the various groupings of the books, questions on the characters of the Bible, etc. A program such as this which has been very carefully planned will prove interesting as well as very profitable. *It must be carefully planned.*

June 24—God's Wonder Book: Joseph, Whose Dreams Came True

Juniors love the stories of Joseph. They will read them again and again and they never tire of hearing them. They especially delight in planning dramatizations

of the various incidents of Joseph's life. Have them plan one for this meeting. As you follow the suggestions for this program keep in mind the qualities of Joseph which are outstanding—

Obedience and love for his father

Trust in God

Strength in withstanding temptation

His forgiving spirit.

Write these on your blackboard, which you keep in the front of the room, and have the Juniors tell how these qualities work in their lives today—that they are not merely qualities of Joseph but should be found in the life of every Junior boy and girl.

July 1—How People Serve Their Country

In this meeting the Juniors can work out some expression of their interest in sharing. If the group is all American, have them plan to visit a foreign group in the community. Perhaps a joint party or program could be planned and both groups contribute to the occasion. If there are some foreign children in the group, have them plan to honor together some outstanding person of either group. If you live in a city, there may be some one of local interest to honor.

However, if your group is in a small town and the suggestion for local activities is not possible, plan to do something for a group in another place—for the colored children in a nearby community, or for a group of the children in one of our home mission schools, or for a foreign group in some summer camp.

If you are planning a patriotic program and are talking of people who have served and are serving their country well, have the Juniors discuss how they may grow into American citizens who will also serve. The following quotation from Theodore Roosevelt may be helpful to you for your program: "What we have a right to expect from the American boy is that he shall turn out to be a good American man. Now, the chances are strong that he will not be much of a man unless he is a good deal of a boy. He must not be a coward or a weakling, a bully, a shirk or a prig. He must work hard and play hard. He must be clean-minded and clean-lived, and be able to hold his own under all circumstances and against all comers. It is only on these conditions that he will grow into the kind of a man of whom America can really be proud." Have your children discuss how they may put these qualities into their life. Then do not fail to combine with this the qualities that will make them not only servants of their country but servants of their Christ and through him servants of all mankind.



Children of the Philippines

(Continued from page 27.)

and power are bidding for the childhood and youth of the Philippines. The children would choose the God of Love if they knew more about him.

A young college woman was visiting the churches. The children's teacher approached her to stay and help with the children. "I must return to my work," said the young woman, for she was dean of a dormitory for high school girls. "Haven't you some pictures and stories you could let me use then?" inquired the teacher. "I'll go home and look through the supplies," she promised. On returning to the dormitory, she fulfilled her promise. In each church she visited, she heard the same plea and each time she sent a few of the scanty supplies of pictures and stories that American churches had sent. It is the cry of the churches: "Give us leadership and help us with materials."

Children of Paraguay

(Continued from page 27.)

Then, when I was in the last stages of desperation, Dr. Fred Soper of the Rockefeller Foundation returned from his furlough in the United States and took both

Rexito and me in hand, with the result that at the end of the year, Rexito, through proper bottle feeding, was a changed child. At two, he was actually roly-poly and has continued through his seventh year as a sturdy boy.

This sounds like an advertisement for some baby food product but the purpose back of the story is one of contrast.

While I was surrounding Rexito with every care and attention, I used to see the baby of the washerwoman at the school lying in a washtub and being taken up and fed every time he cried. I would see the *vendedoras* come to the door with heavy baskets of fruit on their heads and babies on their hips who were carried for long hours at a time in such a cramped position—and how would these babies look? The epitome of health—bright eyes, rosy cheeks and chubby bodies. Many times I said, "It simply shakes my faith in the scientific method of rearing children!"

However, the story was a different one the second year, for as Rexito began to improve and I continued to be meticulous as to his habits and diet, these same *vendedoras* would appear at the door with other chubby babies on their hips and I would say, "*Y como esta el otro?*" (And how is the other one?) and the answer all too often was, "He's been real

sick," or, "I don't know what's the matter with her—she's so pale."

What had happened? As long as the baby was on his mother's milk he thrived, but as soon as he was forced off by the advent of another, the child was allowed to eat anything—meat, mandioca (a starchy Paraguayan root-food) or anything else the family had for meals.

Then my "By-the-Book-Method" triumphed! But what a hollow triumph when my heart ached continually at the almost daily procession of little white coffins which passed our house on the way to "Recoleta."

Well, what of those that survive? In our contacts with literally hundreds of them in Colegio Internacional during our five years there, and with a very intimate contact with many dozens of them in our little boys' dormitory, we made the profound discovery that they were—"just children!" Some rowdy, some quiet, some mischievous, some models of perfection (not many of the latter, as would be equally true in the U. S. A.), some studious, some lazy—and so on down the list of qualities we attribute to children, 'most anywhere!

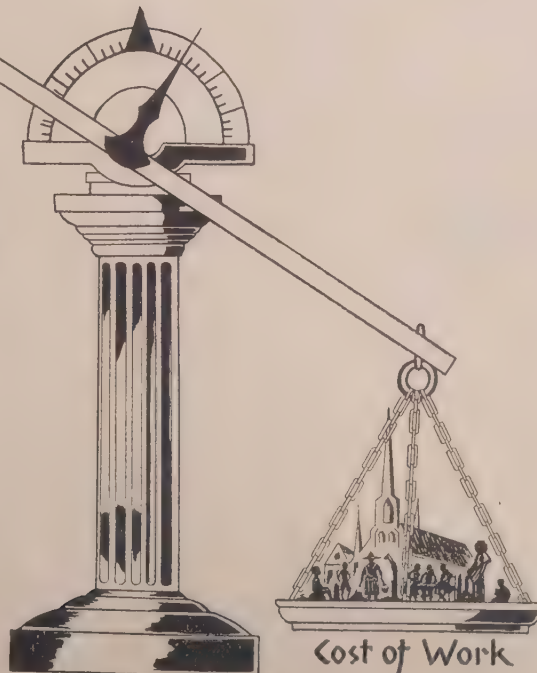
I think I shall mention two characteristics that, while I would not say were necessarily outstanding or present in all

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Paraguayan children, still I have observed them in the majority of children with whom I dealt. One is bad, the other good!

It seemed to me that the children were unnecessarily underhanded in their dealings with adults. They would go out of their way many times to tell a story when the truth would have been much simpler and not so very terrible either! Their basic philosophy seemed to be "What you don't know won't hurt me," or "Nothing's a sin unless it's found out."

When I saw how some mothers and fathers dealt with their children I realized that this underhanded method was largely acquired from adult example. Parents bringing their children to leave them at the dormitory for the first time would say upon leaving them, "I'll be back at four o'clock to bring you some candy," or some such promise, when they knew very well they were leaving on the three o'clock train!

Examples could be multiplied but it is not necessary—you get the significance!

The other characteristic is their respectful courtesy to adults. Regardless of what they may be thinking, or what they may say of you behind your back, or how they may lie to you to your face—the Paraguayan child is polite. The boorish manners of the average North American child come as a distinct shock to those who have lived for long among the South American children.

For the Church School Worker

In June World Call

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The above is a reduced photographic copy of a sample Church Extension Annuity Bond.

Several hundred men and women of our Brotherhood are the proud possessors of these bonds, the smallest in amount being for \$100, while the largest amount contributed on the Annuity Plan is for the sum of \$95,500.

Heart Throbs from Our French Field

IT SEEMS like we are all more busy than ever with sickness to look after, calls to make, preaching, teaching and personal conferences. It is a great work. If only the people could see the needs of the mission fields.

I am ashamed to have these men work as they do. Mr. Newman works so hard and is so sincere. I can't see him lose his car. Mr. Manning is called upon every day and responds to every call. He asked for permission to work in the oil field and take a vacation long enough to pay up some bills and help his father who is sick and can't work. I told him that it would be all right. He went to the oil field to tell the company that he would take the job offered to him but his heart failed him. He said he thought of his duty to Christ and turned round and went home to try to live some way.

Mr. Bell walks eight miles to his preaching point every week with not a cent for it, and Mr. Fontenot walks four miles every Monday night as well as other week nights to preach the gospel without pay. These men are going hungry to do this. They eat cusheush three times a day, some of them. Cusheush is corn meal cooked dry and served with clabber. The clothes that many of these folks wear is clothing that we get from churches over the brotherhood.

W. N. ARMSTRONG.

Intimate Glimpses of Our Colleges

(Continued from page 32.)

outside aid is being called in to assist with the teaching.

A life-size picture of A. F. Reiter, dean emeritus, has just been completed and will be placed in the Library Reading Room. This picture is the gift of the members of the faculty to the university.

A bust of President McCash is nearing completion and will also be placed in the Library. This is the gift of the senior class to the university.

A partial report of the Easter activities as conducted in the churches by the Bible College students and faculty members gives a total of 248 additions and combined audiences of 6,023.

Dr. H. H. Harmon of Oklahoma City Crown Heights Church, has been selected by the graduates to deliver the baccalaureate sermon. Bishop Thomas Cassiday will give the commencement address.

Transylvania College and the College of the Bible

Dr. Samuel Guy Inman was alumnus lecturer at Transylvania and the College of the Bible on April 24-28. He delivered a series of addresses on what Mexico and South America are thinking about world problems and its significance to the Christian enterprise. The lectures were unusually successful and made a fine contribution and impression on the community.

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Missionary Message of the Bible—Cook	1.00	.65
Far Peoples—Phillips	2.00	1.50

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Texas Christian University

Approximately three hundred educators of the state gathered in Fort Worth on April 27th and 28th for the annual meeting of the Association of Texas Colleges and the Texas Junior College Association.

Dean Colby D. Hall is president of the college group and Dean N. K. Dupre of the Houston Junior College is president of the latter Association. Dr. John Dale Russell of the University of Chicago was the principal guest speaker before the meetings. He discussed educational standards. Twenty-nine Texas colleges and universities hold membership in the state association, while 37 junior colleges make up the second organization.

Recently the advanced students from the department of journalism of Texas Christian University took over all the editorial work for a day of the *Mineral Wells Index* and the *Cleburne Times-Review*. A staff of nine students got out the *Index* on April 10. Paul Donovan, Fort Worth, was editor of the *Mineral Wells* paper for the day, and Miss Louise Cauker, also of Fort Worth, served as editor of the *Cleburne* paper.

Dr. Clinton Lockhart, professor of Old Testament and Semitics at Texas Christian University, estimates that he has held at least 18,000 class recitations and preached 4,500 sermons in the fifty-six years that he has been teaching and preaching. He has delivered sermons in

ten states, and traveled in fifteen foreign countries.

Dr. Lockhart has studied eleven languages, which he lists as, Latin, Greek, Arabic, Hebrew, Syriac, German, French, Italian, Spanish, Aramaic and English. In mentioning English he says that he has studied it "very little."

A fellowship valued at \$600 has been awarded by the department of political science of the University of Chicago to John McDiarmid, Texas Christian University graduate of 1932.

William Woods College

"Ten Years at William Woods College" is the theme of the commencement and home-coming programs, May 27-30, in which students, teachers, alumnae and friends of William Woods College will honor President E. R. Cockrell as he ends his tenth year of fine service to the college.

The subject of Dr. Cockrell's baccalaureate address will be "Ten Years of College Life and Work at William Woods." An informal reception honoring him will be given one afternoon. A recognition service for him will be one of the highlights of the home-coming program. At this service a tribute will also be paid to the late R. A. Long, a member of the board of directors of William Woods College.

Dr. Harry L. Ice, pastor of the Independence Boulevard Christian Church of Kansas City, will deliver the commencement address on May 30.

Receipts for Ten Months Ending April 30, 1934

United Christian Missionary Society
From Churches and Individuals

	General Fund	Withdrawal of Benev. & Ch. Er.	Decrease Acct.	Increase	Special Funds	Increase
Churches	\$115,502.01	\$ 8,957.57	\$ 8,893.67*	\$ 1,417.63	\$ 718.28	
Sunday Schools	89,429.35	48,858.98	8,625.90	73.68	44.81	
Christian Endeavor Societies	3,042.65	38.53	29.01			
Missionary Organizations	246,910.77	3,352.86	5,546.74	647.66	194.41	
Individuals	20,063.35	6,708.81	1,238.32	2,331.45	1,492.30*	
	\$474,948.13	\$67,916.75	\$ 6,546.30	\$ 4,460.42	\$ 534.80*	

From Miscellaneous Sources

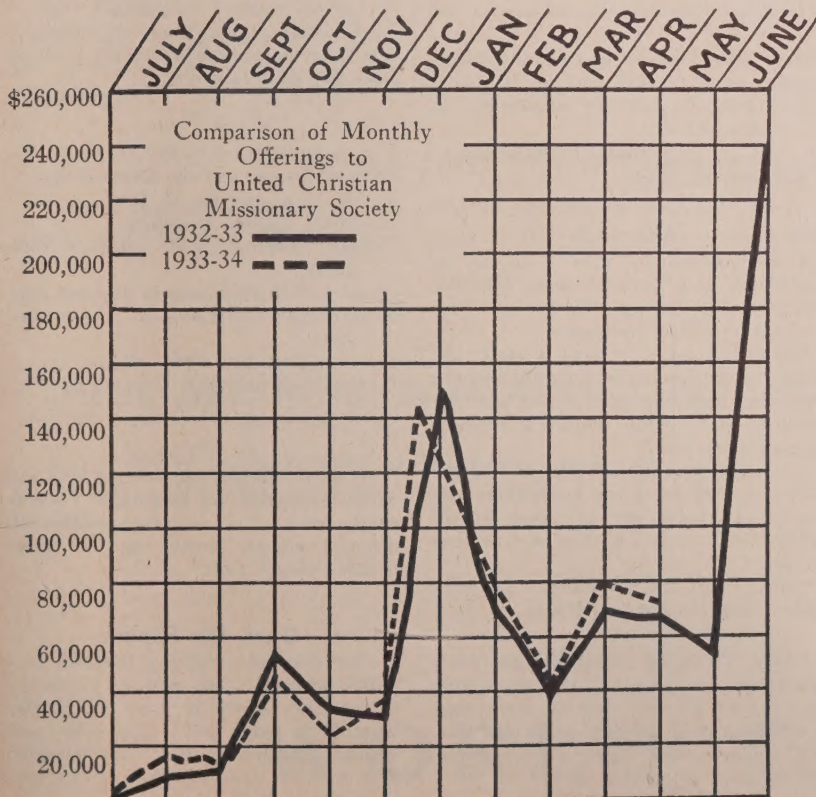
Bequests	\$ 8,237.46	\$ 2,000.00	\$ 4,466.05*	\$ 550.00	\$ 538.32
Interest (U. C. M. S.)	45,028.96		6,447.48*	2,636.46	57.91
Interest (Old Societies)	21,210.97		1,499.47		
Gifts from Old Societies	21,227.62	14,650.96	4,548.73	1,657.04	11,347.77*
Home Missionary Institutions	54,104.35		14,131.11		
Benevolent Institutions	20,420.65	24,429.64	1,782.67*		
Foreign Field Receipts	142,255.63		339.15		
Annuities				11,175.32	5,357.97
WORLD CALL Subscriptions and Advertising	24,991.87		4,189.55*		
Literature	15,673.12		2,256.02*		
Miscellaneous	24,743.17	160.00	499.92	4,136.33	8,432.06*
	\$377,893.80	\$41,240.60	\$ 1,876.61	\$20,155.15	\$13,825.63*

Board of Education and Cooperating Colleges

Churches	\$ 21,125.46	\$ 2,626.37*
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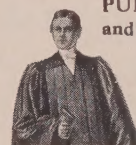
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The Last Page

"Daddy, I don't think Mother knows much about raising children," said little four-year-old Mary Jane.

"What makes you think so?" asked the father.

"Well," said the little girl, "she makes me go to bed when I'm wide awake and makes me get up when I'm awfully sleepy."—*Selected.*

Going Jimmy One Better

Brown was taking his boy through the zoo. When they came to the gorilla, the youngster asked, "What is that, Daddy?"

"That's one of our ancestors, my boy."

"Gee! I wish I could show that to Jimmy Peabody who's always blowin' about his that came over in the 'Mayflower.'"—*Boston Transcript.*

Old Lady: Which track for New York train?

Porter: Turn to the left and you'll be right.

Lady: Don't be impertinent, my man.

Porter: All right, then; turn to your right and you'll be left!

My Philosophy

'Most all
The things that make us groan and sweat,

The things that make us fume and fret
Are the things that haven't happened yet.

But now

The cow is in the pantry;
The black dog stole the cake;
The horse is in the garden;
The farmer broke the rake;
A mouse is in the cream jar;
In the bread box is a snake;
The pig upset the flowerpot;
The "antique vase" a fake;
The bathroom floor is flooded;
The cookstove will not bake;
The car is out of gas—
What difference does it make?

Why worry?

Fix them.

—H. M. HUDELSON in *The Presbyterian Advance.*

Applied Religion

Phyllis Jane, aged three, attended Sunday school regularly at the Christian Science Church. Her teacher taught the children that when they had little aches and pains, instead of crying they should say, "God is love."

One day Phyllis Jane had been very naughty, and her mother after due reproof started tapping her with a small switch. Phyllis Jane looked at her

Salt

I saw a man the other day trying to promote a Christian enterprise by horse trader's ethics.

There is more in the man than there is in the plan—any plan.

No one looks good in a church quarrel. Strife is not becoming to a Christian's style of beauty.

A church deacon was appointed receiver for a certain corporation during the late unlamented economic storm. He salvaged \$2,000,000 at an operating cost of \$30,000. Then his receiver's fees took nearly 40 per cent of the remainder. Query (after the manner of Evangelist Sam P. Jones): When the devil gets the receiver where will the deacon be?

One of our moderns, trying to be realistic on the question of divorce in a family conversation, said with vigor, "Why shouldn't a man have a new wife every year if he wants one?" He thought he was doing some bold, "creative" thinking. His eight-year-old daughter instantly responded in a quiet voice, "I pity the children." In the mouth of babes and sucklings. . .

mother reproachfully and shouted while dancing about, "God is love, Mother—God is love!" And her mother had to put up the switch!

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Aha-a-a!

Three professional men, a doctor, an engineer, and a financier, were debating which of them belonged to the most honorable and ancient profession.

The doctor said: "Mine is easily the oldest. Don't you remember that in the beginning Eve was made out of a rib in Adam's side? Well, there's a surgical operation for you."

The engineer said: "Yes, but before that happened don't you know the whole world was made out of chaos in six days? Now, there's an engineering feat for you."

"Ah," said the financier, "but who made chaos?"—*Public Opinion.*

"It's surprising," said the professor to his wife at breakfast, "to think how ignorant we all are. Nearly every man is a specialist in his own particular line, and in consequence we are all as narrow-minded as it is possible to be."

"Yes, dear," said his wife.

"I, for instance," he continued, "am ashamed of my failure to keep abreast of modern science. Take electric light, for example. I haven't the least idea how it works."

His wife gave him a patronizing look, and smiled.

"Why, Herbert, I'm ashamed of you, too. It's simple! You just press a switch, that's all!"

"I have always had a presentiment," she said, "that I should die young."

"Well, darling," remarked her dearest friend, "you didn't, after all, did you?"

Heard in Passing: "A lot of laymen have queer ideas about banking."

"So have a lot of bankers."—*Buffalo Evening News.*

Little Betty, watching the farm hands spreading out a stack of hay to dry, could contain her curiosity no longer, so she politely asked:

"Is it a needle you're looking for?"

The Upward Road

I will follow the upward road today,
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right.
I will look for the flowers by the side of the road,
I will laugh and love and be strong,
I will try to lighten another's load,
This day as I fare along.

—*Exchange.*

I've paid my dues to the D. A. R.,
Colonial Dames and the Eastern Star,
The P. T. A. and the U. D. C.—
American Legion Auxiliary;
College Alumna—that check's been made;
Country Club statement is due and paid;
Everything's settled—a clean-wiped slate.

My church pledge? ??? Well—
It will have to wait!

—*Mount Healthy Church Bulletin.*

Window cleaners are not the only men whose occupation is hazardous. We recently read of a magazine editor who dropped eleven stories into a wastebasket.—*Boys' Life.*

Gone Up Higher

Two men were talking together in a public library. One said to the other: "The dime novel is gone. I wonder where it's gone to?" The other man glanced around at the "recommended new novels" and remarked, "It's gone up to \$2."—*Religious Telescope.*

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THE WORK

HAS SUFFERED

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88 fewer foreign missionaries. Missionaries have withdrawn from Jamaica, Tibet, and all but two families each from Japan, the Philippines and Puerto Rico. 78 fewer home missionaries. 16 fewer workers in Religious Education.

Salaries on foreign field cut 37%, gold exchange making an added 25%. Home missionaries cut 37%, home staff and field workers cut 43%.

BUT CARRIES ON

9 great foreign missionary fields, 7 great home mission fields, carrying on. 5,000 young people in summer conferences each year, 20,000 church school leaders in training. 190 foreign missionaries still on the field. 213 home missionaries in service. 15 field workers in our states and areas.

2,449 native workers in our foreign fields, 60,778 members in native churches, 15 hospitals, 534 schools, 845 students in our four home mission schools, work among the underprivileged, Negro, Mexican, Japanese, Indian, French and mining groups; 122 home mission churches being aided.

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